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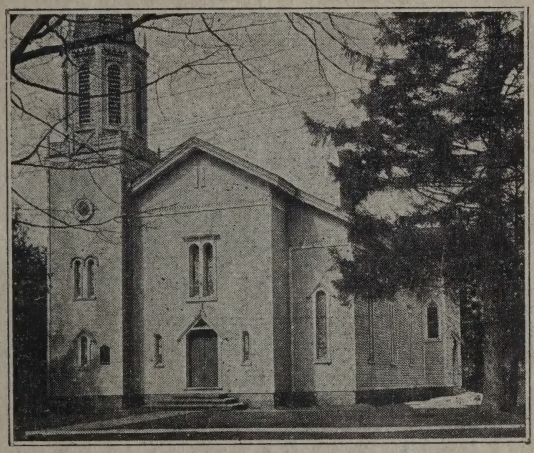
THEOLOGICAL SE

MINUTES OF THE SYNOD

Of the

REFORMED PRESBYTERIAN CHURCH

OF NORTH AMERICA



Reformed Presbyterian Church, Walton, N. Y.

SESSION XCVII

WALTON, NEW YORK
JUNE 2-9, 1926

For Sale by James S. Tibby, 209 Ninth Street
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FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

Latakia, Syria—

Rev. A. J. McFarland, D. D., and wife; R. E. Smith, M. D. and wife; Miss Maggie B. Edgar; Miss Lillian F. Cunningham, R. N.; Miss Elizabeth McElroy; Miss Reah J. McElroy.

On furlough—J. M. Balph, M. D., and wife; Miss Annie L. Kennedy.

Mersina, Asia Minor—

Miss F. Elma French.

Larnaca, Cyprus—

Licentiate W. Wilbur Weir and wife; Robt. W. Hemphill.

Nicosia, Cyprus—

Rev. Cloyd E. Caskey and wife; Calvin McCarroll, M. D., and wife; Miss Lola Weir; Miss Blanche McCrea; Miss Mabel J. Henderson.

Tak Hing, West River, South China, via Canton—

Rev. W. M. Robb and wife; Rev. Julius A. Kempf and wife; Rev. Ernest C. Mitchell and wife; M. Edna Wallace, M. D.; Miss Pearl Weeks; Miss Alice Robb.

Canton, Kung Yee University Medical School—

James M. Wright, M. D., and wife.

Lo Ting, via Canton, South China—

E. J. M. Dickson, M. D., and wife; Miss Jennie M. Dean.

On Furlough—to Return when Conditions Permit—

Rev. R. C. Adams and wife; Rev. J. C. Mitchell and wife; Miss Mary R. Adams; Miss Jean M. Barr (Hospital of the Good Shepherd, Syracuse, N. Y.); Miss Lillian L. McCracken; Miss Ella Margaret Stewart; Miss Rose A. Huston.

Under Appointment—Delayed—

Miss Elizabeth Quattlander.

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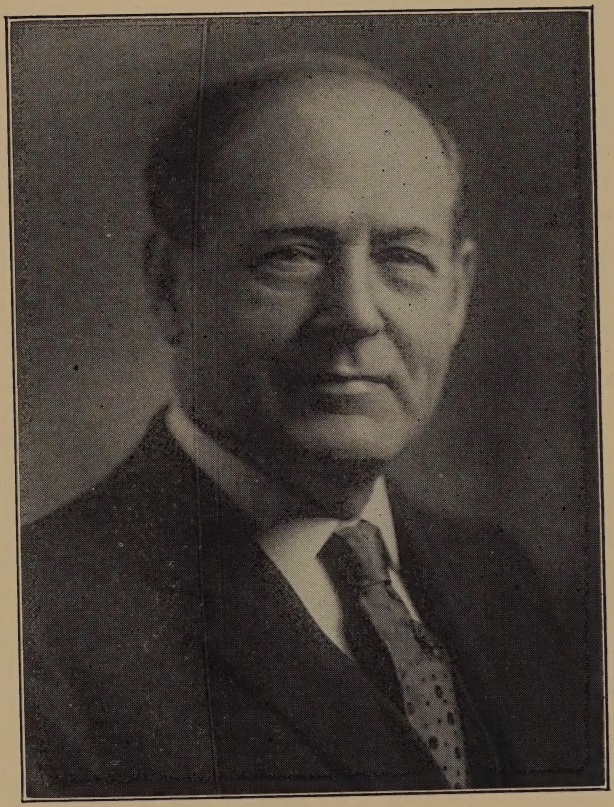

THE REV. ROBERT CAMERON REED
Pastor Central Allegheny Congregation
Pittsburgh, Pennsylvania
MODERATOR SYNOD 1926

SEP 27 192
THEOLOGICAL SEMI

MINUTES OF THE SYNOD

OF THE REFORMED PRESBYTERIAN CHURCH

OF NORTH AMERICA

SESSION XCVII

ALL SESSIONS OF THE SYNOD WERE HELD IN THE REFORMED PRESBYTERIAN CHURCH, WALTON, NEW YORK.

WEDNESDAY EVENING, JUNE 2, 1926.

The Synod of the Reformed Presbyterian Church of North America met pursuant to adjournment, at 7:30 p. m. at the above place and date. The Moderator not being present, the Synod was called to order and constituted with prayer by the former Moderator, G. M. Robb. A. A. Wylie was chosen Clerk, pro tem.

The roll was completed, called, and is as follows:

ROLL

Ministers Elders		Attendance T—Tardy X—Excused						
Adams, R. C.	Mission in China	*	*	*	*	*	*	*
Aikin, J. M.	Olathe	*	*	*	*	*	*	*
Aikin, W. A.	Hemet	*	*	*	*	*	*	*
Allen, F. E.	Winnipeg	*	*	*	*	*	*	*
Allen, John M.	Allegheny	*	*	*	*	*	*	*
Andrews, A. M.	Blanchard	*	*	*	*	*	*	*
Baird, E. A.	Morning Sun		*	*	*	*	*	*
Boyd, Howard H.	Los Angeles	*	*	*	*	*	*	*
Boyd, John L.	New Concord		*	*	*	*	*	*
Campbell, R. C.	Hetherton	*	*	*	T	*	*	*
Carithers, J. L.	Princeton			*	*	*	*	*
Carlisle, S. H.	Clarinda			*	*	*	*	*
Carson, J. W.	Topeka	*	*	*	*	*	*	*
Carson, M. K.	Sparta	*	*	*	*	*	*	*
Clarke, Robert	Geneva College				*	*	*	*
Coleman, John	Geneva College				*	*	*	*
Coleman, Paul	Kansas City	*	*	*	*	*	*	*

Coleman, W. J.	Witness Committee	*	*	*	*	*	*	*	*
Conner, S. G.	Without Charge	*	*	*	*	*		*	*
Crooks, E. A.	New Castle	*	*	*	*	*	*	*	*
Doig, W. M.	Miller's Run	*	*	*	*	*	*	*	*
Donahue, A. P.	Orlando	*	*	*	*	*	*	*	T
Elliott, D. C.	Superior		*	*	*	*	*	*	*
Elliott, D. H.	Forward Movement	*	*	*	*	*	*	*	*
Elsey, D. B.	Coldenham	*	*	*	*	*			*
Elsey, E. M.	Cincinnati	*	*	*	*	*	*	*	
Esler, William	Wilkinsburg		*	*	*	*	*	*	*
Faris, Isaiah	Without Charge	*	*	*	*	*	*	*	*
Ferguson, W. O.	Denison		*	*	*	*	*	*	*
Forsythe, J. B.	Northwood	*	*	*	*	*	*	*	*
Forsythe, J. G.	New Galilee			*	*	*	*	*	*
Foster, F. M.	3rd New York	*	*	*	*	*	*	*	*
Foster, J. M.	2nd Boston	*	*	*	*	*	*	*	*
Frazer, F. D.	Without Charge	*	*	*	*	*	*	*	*
Gault, J. K.	Bear Run & Mah'g	*	*	*	*	*	*	*	*
Gilmore, J. B.	La Junta	*	*	*	*	*	*	*	*
Graham, E. S.	Quinter	*	*	*	*	*	*	*	*
Greer, S. E.	1st Philadelphia	*	*	*	*	*	*	*	*
Groves, O. S.	Rehoboth, Pa.	*	*	*	*	*	*	*	*
Hogg, Henry	York			*	*	*	*	*	*
Jameson, M. R.	Olathe	*	*	*	*	*	*	*	*
Johnston, J. M.	Connellsville			*	*	*	*	*	X
Joseph, T. J.	Hopkinton	*	*	*	*	*	*	*	*
Kennedy, John W.	Bloomington	*	*	*	*	*	*	*	*
Kilpatrick, A.	Union	*	*	*	*	*	*	*	*
Kingston, S. F.	Selma			*	*	*	*	*	*
Martin, D. B.	Sharon	*	*	*	*	*	*		
Martin, J. S.	Geneva College				*	*	*	*	*
Martin, R. H.	Without Charge					*	*	*	*
Mathews, D. C.	New Alexandria			*	*	*	*	*	*
Mathews, J. C.	Southfield	*	*	*	*	*	*	*	*
May, C. M.	Beaver Falls				*	*	*	*	*
Michael, L. W.	Selma			*	*	*	*	*	*
Mitchel, J. C.	Mission in China	*	*	*	*	*	*	*	*
Mitchell, Jas. T.	Rehoboth, Pa.	*	*	*	*	*	*	*	*
McBurney, Robert	Denver	*	*	T	*	*	*	*	*
McBurney, W. J.	Orlando	*	*	*	*	*	*	*	*
McCandless, T. H.	3rd Philadelphia	*	*	*	*	*	*	*	*
McCarroll, Walter	2nd New York	*	*	T	*	*	*	*	*
McClelland, M. W.	New Castle		*	*	*	*	*	*	*
McConaughey, H. G.	Lake Reno	*	*	T	*	*	*	*	*
McCready, Daniel	Newburg				*	*	*		
McDonald, P. J.	Chicago	*	*	*	*	*	*	*	*
McElhinney, J. G.	Denver	*	*	*	*	*	*	*	*
McFall, Thomas	Cornwallis	*	*	*	*	*	*	*	*
McFarland, William	Without Charge	*	*	*	*	*	*	X	X
McFeeters, J. C.	Without Charge	*	*	*	*	*	*	*	*
McIsaac, R. J.	Southern Mission		*	*	*	*	*	*	*
McKnight, E. L.	Allegheny	*	*	*	*	*	*	*	*
McKnight, R. J. G.	Seminary	*	*	*	*	*	*	*	*

McKnight, T. C.	New Conc'd & J. C.	*	*	*	*	*	*	*	*
McKnight, W. J.	1st Boston	*	*	*	*	*	*	*	*
McMillan, M. S.	Clarinda			*	*	*	*	*	*
McNeel, W. M.	York	*	*	*	*	*	*	*	*
Park, Robert	Geneva College				*	*	*	*	*
Patterson, H. G.	Morning Sun	*	*	*	*	*	*	*	*
Patterson, J. L.	Old Bethel					*	*	*	*
Patterson, S. C.	New Alexandria	*	*	*	*	*	*	*	*
Patton, E. K.	Winchester	*	*	*	*	*	*	X	*
Pearce, M. M.	Geneva College				*	*	*	*	*
Potts, J. A.	Cincinnati	*	*	*	*	*	*	*	*
Pritchard, J. H.	White Lake	*	*	*	*	*	*	*	*
Pullinger, C. N.	Geneva	*	*	*	*	*	*	*	*
Rambo, Robt. M.	Belle Center	*	*	*	*	*	*	*	*
Reade, F. F.	Without Charge	*	*	*	*	T	*	*	*
Redpath, R. W.	College Hill	*	*	*	*	*	*	*	*
Reed, J. G.	New Galilee	*	*	*	*	*	*	*	*
Reed, R. C.	Central Allegheny	*	*	*	*	*	*	*	*
Reid, A. F.	Sharon	*	*	*	*	*	*		
Robb, G. M.	Bloomington	*	*	T	*	*	*	*	*
Robb, J. K.	Without Charge				*	*	*	*	*
Ross, Walter	1st Boston	*	*	*	*	*	*	*	*
Russell, C. H.	Bovina	*	*	*	*	*	T	*	T
Russell, D. B.	Utica	*	*	*	*	*	*	T	*
Russell, E. G.	Superior & B.	*	*	*	*	*	*	*	*
Rutherford, J. M.	Almonte	*	*	*	*	*	*	*	*
Sanderson, T. R.	Walton	*	*	*	*	*	*	*	*
Sanderson, W. J.	Belle Center & N.	*	*	*	*	*	*	*	*
Slater, J. C.	Geneva	*	*	*	*	*	*	*	*
Slater, T. M.	Montclair	*	*	*	*	*	*	*	*
Smith, A. W.	Barnet	*	*	*	*	*	*	*	*
Snair, W. A.	Sterling	*	*	*	*	*	*	*	*
Steele, G. R.	Sterling	*	*	*	*	*	*	*	*
Steele, R. A. M.	East End	*	*	*	*	*	*	*	*
Sterrett, W. J.	College Hill			*	*	*	*	*	*
Stevenson, J. R. W.	Hebron	*	*	*	*	*	*	*	*
Stewart, F. L.	2nd Philadelphia	*	*	*	*	*	*	*	*
Taggart, D. R.	Topeka	*	*	*	*	*	*	*	*
Thompson, A. M.	Bovina	*	*	*	*	*	*	*	*
Thompson, J. J.	Santa Ana	*	*	*	*	*	*	*	*
Thompson, O. F.	Blanchard					*	*	*	*
Thompson, W. T. K.	Mercer	*	*	*	*	*	*	*	*
Trumbull, T. S.	Central Allegheny	*	*	*	*	*	*	*	*
Tweed, J. B.	Beaver Falls				*	*	*	*	*
Twinam, W. W.	Rehoboth, Iowa		*	*	*	*	*	*	*
Weir, T. C.	Winchester	*	*	*	*	*	*	*	*
White, Boyd A.	Walton	*	*	*	*	*	*	*	*
White, Paul D.	Cache Creek	*	*	*	*	*	*	*	*
Wilson, F. M.	3rd Philadelphia	*	*	*	*	*	*	*	*
Wylie, A. A.	Syracuse	*	*	*	*	*	*	*	*
Wylie, J. M.	Oakdale		*	*	*	*	*	*	*
Wylie, J. R.	Without Charge			*	*	*	*	*	*
Wylie, R. C.	Seminary			*	*	*	*	*	*

Ministers present, 81; elders, 42; total, 123. Congregations represented by both minister and elder, 29; by minister alone, 29; by elder alone, 15; total, 73.

Ministers absent: W. C. Allen, R. A. Blair, David Calderwood, W. W. Carithers, J. W. F. Carlisle, Charles T. Carson, C. E. Caskey, George S. Coleman, J. M. Coleman, S. J. Crowe, J. F. Crozier, J. W. Dill, C. A. Dodds, G. A. Edgar, J. D. Edgar, Samuel Edgar, H. G. Foster, W. S. Fulton, G. N. Greer, R. Hargrave, A. A. Johnston, J. A. Kempf, A. J. Khouri, J. R. Latimer, G. R. McBurney, W. C. McClurkin, R. S. McElhinney, T. A. McElwain, A. J. McFarland, J. S. McGaw, H. B. McMillan, E. C. Mitchell, J. L. Pinkerton, R. W. Piper, A. I. Robb, W. G. Robb, W. M. Robb, B. M. Sharp, T. C. Sproull, J. S. Stewart, J. S. Thompson, J. B. Willson. Total, 42.

Congregations not represented: Bellefontaine, Brookland, Cambridge, Delburne, Eskridge, Fresno, Greeley, Lisbon, Lochiel, North Union, Parnassus, Pittsburgh, Portland, Ray, Regina, Seattle, Slippery Rock, Stafford, Syrian, Vernon, Washington, Youngstown. Total, 22.

R. C. Reed was unanimously elected Moderator. D. C. Mathews was chosen Clerk, A. A. Wylie to serve until his arrival. T. C. McKnight was reelected Assistant Clerk.

The report of the Committee on Devotional Exercises was read, adopted, and is as follows:

COMMITTEE ON DEVOTIONAL EXERCISES.

Thursday, June 3—
A Revival. Ezra 9:8. Leader, A. M. Thompson.
Friday, June 4—
Knowing God. Job 22:21. Leader, E. G. Russell.
Saturday, June 5—
Seeking God. Hosea 10:12. Leader, W. A. Aikin.
Monday, June 7—
Jesus is Able. Romans 14:4. Leader, J. M. Wylie.
Tuesday, June 8—
A Divided Heart. Hosea 10:2. Leader, M. S. McMillan.
Wednesday, June 9—
Sent Forth. Acts 5:20. Leader, A. A. Wylie.

Respectfully submitted,
J. D. EDGAR.
R. A. BLAIR.
A. M. THOMPSON.
J. H. MEARNS.
W. H. LINSON.

The first half hour of each day was set apart for devotional exercises.

The Clerk's report was read, adopted, and is as follows:

CLERK'S REPORT.

Your Clerk would respectfully report:

One thousand copies of the 1925 Minutes of Synod were published, the printing being done by J. K. Latta, Morning Sun, Iowa. The following corrections should be noted:

On page 106, in the minutes of the Judicial Commission of October 28, 1924, the second line of the roll is omitted. It should be the same as the corresponding line in the minutes of November 17th below.

On page 166, the name of W. C. McClurkin is omitted from the Roster of Pittsburgh Presbytery.

The names of R. J. Dodds and T. H. Acheson, both of Pittsburgh Presbytery, have been removed from our roll by death. The name of Wm. M. Doig has been added by ordination. The Mission in China also reports the ordination of two ministers, Cheu Hon Shang and Chung On Tai.

Letters were written or forwarded as directed by Synod to the following: J. K. Latta, p. 7; Gene Vail, p. 15; President Coolidge, p. 121; Joseph M. Steele, p. 127. An acknowledgment was received from the President's Secretary.

In collaboration with the Corresponding Secretary of the Foreign Board, the Clerk has prepared blanks for gathering data from our Foreign Mission fields for a statistical table which we hope to have in shape for inclusion in the Minutes of Synod this year.

Four hundred copies of Synod's Docket have been printed, and are for sale at ten cents each. The Docket contains the usual features, the Order of Business, the program for Devotional Exercises, the items of Unfinished Business, Conference Programs, etc.

The Clerk has presumed to make a few changes in the Order of Business, partly necessary to adjust the program of Synod to the time of meeting, and partly to group related subjects. The latter changes were suggested by the fact that reports are frequently laid on the table to be taken up in connection with the reports on related subjects, and it seemed best to bring such reports together so far as possible. For instance, the reports of the Mission Conference, the Co-ordinating Committee, and the Secretary of the Forward Movement are grouped in a single session.

Attention is also called to the fact that the Schedule of References is not published as a separate page as heretofore, but the appropriate reference is indicated in connection with each report as it appears in the Order of Business. It is believed that this will prove a more convenient arrangement.

The Clerk would strongly urge that all submitting reports or resolutions, however brief, have the same typed on full size type writer paper. Scraps of paper easily become lost or misplaced, and occasion delay and worry and in some cases a good deal of unnecessary correspondence, as the Clerk has learned through sad experience.

The attention of Synod is also called to the fact that, while for the most part reports of the various Boards are referred to committees of Synod for review and suitable recommendations,

for some reason the reports of the Board of Church Erection and the Board of Control are not so referred, and often receive scant attention in Synod. As these Boards deal with important phases of the financial work of the church, it would seem appropriate that their reports should be referred to the Committee on Finance.

The Clerk would therefore submit the following recommendation:

That the reports of the Board of Church Erection and of the Board of Control be referred to the Finance Committee for review, and that this Committee nominate parties to fill vacancies on these Boards.

Respectfully submitted,
D. C. MATHEWS, Clerk.

The Order of Business as published in the Docket was adopted, and the hours of meeting fixed from 9:00 a. m. to 12:00 m., and from 2:00 to 5:00 p. m.

Presbyteries were granted permission to sit during the intervals of Synod.

The report on Unfinished Business was taken up for consideration, item by item.

Item 1.—J. S. Tibby to provide blanks for statistics of the Presbyteries. Attended to.

Item 2.—The Moderator to answer fraternal letter from the Synod in Ireland. Attended to.

Item 3. E. L. McKnight to write J. M. Coleman. Attended to.

Items 4, 5, 6, 7, 8 were laid on the table for the present.

Items 9, 10. The Committee submitted the following report, which was approved and the Committee continued:

REPORT OF THE COMMITTEE TO REWRITE THE HISTORICAL PART OF THE TESTIMONY AND TO PREPARE A HANDBOOK FOR THE CHILDREN OF THE CHURCH.

Your Committee would respectfully report that the work entrusted to us, though well under way, is but partially done. Much of the work that has been completed has appeared from time to time in the Christian Nation. Our reason for resorting to this method was to elicit the opinion, the suggestions, and the criticisms of the Church at large, and to open the way for the expression of Synod's judgment without consuming Synod's time. If, from what has been printed, Synod should deem it wise to have the work carried to completion, such action should be taken in connection with this report as would lead to that end.

Respectfully submitted,
W. J. McKNIGHT.
PAUL COLEMAN.
E. A. CROOKS.
C. M. LEE.
M. W. McCREA.

The work already done by this Committee was referred to a committee of five, to be chosen by the Committee on Nominations, for the purpose of review in conference with the first committee, and report at this meeting of Synod.

Item 11. Publishing Standards of the Church in a single volume. Laid on the table.

Item 12. Transfer of the Suadea Mission station. The Foreign Board reported progress. The matter was then referred to the Board to report only when they had completed the transfer.

Item 13. To prepare certificates of licensure and ordination. Attended to; the forms to be submitted in connection with the report of the Board of Superintendents of the Seminary.

Item 14. Synod's representative on the Advisory Council of the American Bible Society. Walter McCarroll reported his attendance.

Item 15. The Board of Control to raise $25,000 for the Aged Ministers Fund. The matter was dropped.

Item 16. The Witness Committee to publish the 1923 report on Psalmody in tract form. Decided not to publish at present.

Item 17—The Seminary Board to prepare cut of building. The Board decided it was inexpedient.

Item 18. Witness Committee to consider publishing the 1925 report on Psalmody in tract form. Same action as on Item 16.

Synod adjourned with prayer by Isaiah Faris.

THURSDAY FORENOON, JUNE 3, 1926.

Synod met according to adjournment at 9:00 a. m., was called to order by the Moderator, and constituted with prayer by F. M. Foster. The roll was called. Devotional exercises were conducted by A. M. Thompson. The minutes of the previous session were read and approved.

Rev. D. DeBeer was introduced to the Synod as the fraternal delegate of the Christian Reformed Church, and 2:30 this afternoon set as the time to hear him.

A letter from the Presbyterian Church in Canada was read, and referred by the Moderator to the Witness Committee to formulate an answer extending the greetings and sympathy of this Synod.

The Moderator announced the following committees:

COMMITTEES OF SYNOD.

Nominations—
Walter McCarroll
J. G. Reed
R. W. Redpath
M. W. McClelland
T. S. Trumbull

Finance—
G. R. Steele
Paul Coleman
D. Bruce Martin
S. C. Patterson
John Carithers

Foreign Missions—
E. A. Crooks
E. L. McKnight
E. K. Patton
T. J. Joseph
T. R. Sanderson

Home Missions—
J. B. Gilmore
W. J. Sanderson
John K. Gault
D. W. Park

Discipline—
J. R. W. Stevenson
W. O. Ferguson
D. R. Taggart
D. C. Elliott
E. A. Baird

National Reform—
F. M. Wilson
S. E. Greer
F. M. Foster
J. G. Forsythe
Wm. Esler

Theological Seminary—
T. M. Slater
J. M. Johnston
J. C. Mathews
J. M. Aikin
S. H. Carlisle

Geneva College—
A. M. Thompson
Owen F. Thompson
R. C. Adams
Howard H. Boyd
John M. Allen.

Supplies—
M. S. McMillan
Paul D. White
D. B. Russell
C. N. Pullinger
J. B. Forsythe

Time and Place—
W. M. Doig
D. B. Elsey
J. A. Potts

Traveling Fund—
Robert McBurney and the Financial Agents of the Presbyteries.

The report of Synod's Board of Trustees was read by J. S. Tibby and referred to the Committee on Finance.

The report of the Board of Foreign Missions was read by the Corresponding Secretary, F. M. Wilson, and was referred together with the reports from the various fields to the Committee on Foreign Missions. Two items, the organization of a Commission in the Levant field, and the question of the Foreign Missionaries in China as to certificates of membership, were referred to the Committee on Discipline. Three o'clock tomorrow afternoon was fixed as the time to hear Miss Ella Margaret Stewart, who could not remain for the meeting on Monday evening.

The report of the Board of Home Missions was read by its president, E. L. McKnight, and referred to the Committee on Home Missions.

The report of the Jewish Mission Board was read by F. L. Stewart and referred to the Committee on Home Missions.

The report of the Board of Church Erection was read by S. E. Greer and referred to the Committee on Finance.

The report of the Board of Control was read by H. G. Patterson and referred to the Committee on Finance.

A paper entitled, "A Question Relative to the Status of the Pacific Coast Presbytery," was submitted by that Presbytery and referred to the Committee on Discipline.

A paper relative to the sale of the estate of Ida Evadna Sterrett Peoples was presented and referred to the Committee on Finance.

A bill for printing programs for the Sabbath School Conference was referred to the Committee on Finance.

A bill for a minute book for the Mission Conference was referred to the Committee on Finance.

It was agreed to spend the time remaining before the noon recess in prayer for the distracted Church in China. W. J. Coleman, R. J. McIsaac and Walter McCarroll led in prayer.

Synod took recess until 2:00 p. m., elder T. J. Joseph leading in prayer.

THURSDAY AFTERNOON, JUNE 3, 1926.

Synod reconvened at 2:00 p. m., was called to order by the Moderator, and opened with prayer by William McFarland. The roll was called. The minutes of the morning session were read and approved.

The following resolution offered by R. J. G. McKnight was referred to a special committee to be named by the Moderator:

Resolved that it is the judgment of Synod that serving on juries where no oath to the Constitution is required is not contrary to the position of Political Dissent.

The Moderator named as this committee, R. J. G. McKnight, E. A. Crooks, R. C. Wylie, O. S. Groves, and W. J. Sterrett.

Rev. D. DeBeer, fraternal delegate of the Synod of the Christian Reformed Church, addressed the Court and was heard with much appreciation. The Moderator responded on behalf of the Synod.

The appointment of a fraternal delegate to the Synod of that church was referred to the Committee on Nominations.

The report of the Witness Committee was read by the Chairman, W. J. Coleman, and taken up item by item. The report was adopted as a whole and is as follows:

REPORT OF THE WITNESS COMMITTEE.

It would be pleasant and most encouraging if we were able to report that all our distinctive principles are growing in public favor, that the Churches in our country are setting forth in all its fulness the gospel of the kingdom and that the Christian world is taking higher ground on all moral questions and is about ready to recognize Jesus Christ as the universal King. We wish fervently that all this were true, but the facts do not justify any such conclusion.

On the contrary the general trend of affairs seems to be against us. Positions which others have held with us are being forsaken. Our principles have seldom, if ever, been more unpopular. While many are making an effort to advance good causes, the multitude gives them little attention. Skepticism is rampant and the grip of materialism does not relax.

We still must take our chief encouragement from faith in the promises of the Almighty and our confidence in the ultimate triumph of truth. We still must call on our courage to endure and be strong and use all lawful means while we wait the result.

Our college lecturer, James M. Coleman, has been making a great struggle against the power of disease. He reports himself slowly regaining his health and will engage in his chosen work as soon as he is able. In the meantime he has been returning half his salary and now that he is able to preach, he returns it all.

The Chairman of the Committee has been engaged in preaching on our principles, looking after literature, securing names and addresses, filling orders and answering letters. The pastors in our Church have been generous in affording opportunities to present our principles and the people have been ready to listen to the argument that sustains them. If our people are becoming lukewarm or indifferent towards our principles, it is not apparent when these principles are being presented and defended. On the contrary they seem to grow confident and even enthusiastic. It is a pleasure also to become better acquainted with our ministers and to consider together the things that help or hinder our success.

The main work of the Committee now as heretofore has been the sending out of literature. Nearly all that we handle is

sent to ministers. Several Churches never reached before have been supplied. Tracts, pointed, strong and persuasive, accompanied by circular letters, have been sent to forty-three thousand seven hundred ministers, mostly pastors. These are men in the leading Churches and in the most influential positions. A part, at least, of the responsibility for the acceptance or rejection of these principles has been laid on them and, so far, we have been relieved. The watchman has given warning and the trumpet has given no uncertain sound.

Tracts have been sent to all the congregations in the Church every three months. In the fall before election Dr. Acheson's tract on "Why Covenanters Do Not Vote" was sent out, in the winter Dr. McGaw's tract on "Ten Reasons Why I Would Not Join a Secret Society" and in the spring Dr. George's tract on "Psalmody." Enough is sent to supply each family and a special supply to those who have prepared a list of those outside our Church.

An effort has been made to secure in many of our congregations a list of friendly and intelligent laymen in the vicinity to whom tracts may be sent every three months. The plan is that the congregations shall keep the list, the Witness Committee furnish the tracts and the young people send them out. A few congregations are already working out this plan. We can think of nothing better suited to interest our own people, extend our influence and make interested neighbors.

A proposal tried and given up thirty-five years ago has been revived by the young people of the Allegheny congregation and carried out by congregations in Pittsburgh Presbytery. It is a petition for the Christian Amendment to be signed by those who do not accept the Federal Constitution in its present form. The form of petition was approved by the Synod in 1890. The proposal was and is to have every member of our Church sign such a petition each year about the date of the general election, registering in the Congress of the United States a vote for a Christian constitution.

The tracts used the past year have been in general those which have been circulated for a long time. A new edition of "Short Studies for Covenanter Sabbath Schools" and an eight page tract of "Selections of Psalms" have been printed. The Synod has recommended the publication in tract form of the reports on the Psalms for 1923 and 1925. These have not yet been printed, but probably will be in the future.

It has seemed to the Committee that the talent of the best writers in our Church could be fittingly employed in writing contributions which might appear as editorials in religious and even secular papers, setting forth the claims of Christ and the Scriptural solution of the political and ecclesiastical problems before us in this country. Such efforts might reach many people at small expense. If certain periodicals were carefully studied, the time and occasion for such contributions would suggest themselves.

The business affairs of the Committee have as usual been conducted in the most economical manner. Our receipts for the year have been $5,276.04, our expenditures $6,734.31 and our

balance April 1, $2,255.29. We have asked for $6,000 from the Co-ordinating Committee. We ought to do far more work than we do and to that end have far greater means of support. There is no limit to the need and to the possibilities.

The time for which the following members of the Committee were appointed has expired: E. L. McKnight, W. J. Coleman and Oliver Wylie..

We offer the following recommendations:

1. That James M. Coleman be chosen to teach in College for as much time as he can give to the work.

2. That the sending out of literature be as heretofore the main work of the Committee and that the character of what is sent be as vigorous as circumstances will justify.

3. That the Synod renews its approval of the plan of preparing lists of names and addresses of friendly and intelligent neighbors to whom tracts may be sent every three months giving the reasons for our position.

4. That ministers and laymen be urged to co-operate with the Witness Committee by preparing contributions to papers and by aiding in opening up the way for the publication of editorials and contributed articles in the leading religious and secular papers.

5. That before general elections petitions to be signed by those who cannot accept the present form of the Constitution of the United States be circulated, asking for a Christian Amendment, and that such petitions be sent in directly by each congregation, with a letter, to the senator or representative of its state or District.

6. That W. J. Coleman be chosen to give his whole time to preaching and lecturing on the principles of our testimony and in attending to the office work of the Committee.

7. That the prayers of the Church be requested for this work and all engaged in it, that petitions be offered that the blessing of the King whom we serve and whose cause we plead may rest upon it and that all of us seek to do something as witnesses for Him on which we may ask His blessing.

W. J. COLEMAN.
R. J. G. McKNIGHT.
J. C. SLATER.
E. L. McKNIGHT.
OLIVER WYLIE.
J. H. McBURNEY.

The Chairman, Paul Coleman, submitted the report of the Committee on Temperance. It was considered item by item, adopted as a whole, and is as follows:

REPORT OF THE TEMPERANCE COMMITTEE.

The events of the year in the temperance field are a summons to work.

PROHIBITION GAINS

In general, enforcement of prohibition has been greatly improved. General Andrews, Assistant Secretary of the Treas-

ury, who has been given charge of enforcement activities for the Federal Government seems to be endeavoring to fulfill his trust. The energy of the coast guard service in stopping smuggling, new rules to prevent the redistilling of rubbing alcohol, the padlock penalty for the use of property for bootlegging, new cooperation from foreign countries to prevent smuggling, and the breaking up of some notorious rum-rings, have brought new hopes for real enforcement. Measures pending in Congress now will bring added improvement if passed. We recognize with gratitude the progress of prohibition in other countries, and pray for its world-wide adoption as a measure of obedience to the ideals of Christ.

However, the counter offensive of the liquor forces is steadily developing. The old propaganda of lies and prejudiced news items still continues. The Congressional investigation of enforcement, demanded by wet sympathizers, finally showed the weakness which still continues for political recognition of the move for modification. The relapse of Canada into the dispensary system, bringing a return of the characteristic evils of the liquor business, may warn us against relaxing our effort to perfect prohibition. Temperance forces need to keep up their work of education and to emphasize the moral aspects of the question as related to the Kingdom of Jesus Christ. Praise of those officials who are doing well is as needful as protest against those who do ill.

THE NARCOTIC MENACE

In the fight against tobacco, the temperance forces are steadily losing ground. It is a poor brand of cigarette that cannot boast of increasing sales in these days when consumption is growing so rapidly. Increasing indulgence in the habit by American women is alarming. What the British-American Tobacco Company is doing in this country, they are doing in all the world, even in heathen countries. The policy of the Red Cross during the war not only used the surplus of the tobacco companies, but gave an impetus to the use of cigarettes which is now being registered in a relaxation of the laws against the sale of this form of dope. The growing nervousness of a hurrying world is being drugged by the cigarette, instead of being overcome by healthy habits of rest, exercise, and sane amusements. The moral laxity of American youth may at least partially be attributed to this evil habit with its characteristic numbing of nerves and conscience. The inhaling habit grows apace and women and children suffer from the smoke exhaled by their natural guardians. We cannot ignore this question. It will seek us out.

METHODS OF WORK

Under the leadership of W. W. Carithers, this committee did a tremendous general temperance work on a very economical basis. The last year we have confined our attention largely to temperance work through our own church people, considering that our young people ought to be active along this line and that a personal share in temperance work would be the most healthy form of temperance education.

Three times during the year a letter was sent to each of

the congregations of our church with suggestions for temperance work. We have sought to use well the opportunities offered by the Sabbath School temperance lessons, and temperance topics in the C. Y. P. U. A gradually increasing response is being made to our suggestions, and we expect to continue this work. In eighteen societies special workers are looking after the use of circulating temperance posters. Through the aid of Miss Mary McFarland of the Forward Movement Office, a letter was sent to all members living outside the bounds of congregations, seeking their cooperation. New methods are being tried out and the committee will welcome suggestions.

Mrs. Anna P. George as our representative attended the National Legislative Conference in Washington, D. C., last December and many of their recommendations are now before Congress for action.

Some of our congregations are said by their pastors to have no tobacco users, which is encouraging. We wish that were true of all and are sending the "No-Tobacco Educator," a bi-monthly at twenty-five cents a year, to a list of names furnished by the pastors of congregations.

The term of Elder John L. Patterson as a member of our committee expires at this time and his successor should be chosen.

We recommend:

1. That the prayers of our people be united that the present crisis in prohibition enforcement be over-ruled to awaken conviction that the sale and use of intoxicants is a sin against Christ the King.

2. That we seek to make our congregations centers of agitation for the temperance cause through special attention to temperance lessons and topics, the use of literature, and temperance sermons.

3. That we condemn the use of tobacco as a sin and urge the ideal of the mastery of the body for Jesus Christ.

4. That in public agitation we urge a zeal of the tobacco question comparable to the menace it contains to American spiritual life.

5. That the accompanying letters to President Coolidge and General Lincoln C. Andrews in charge of Prohibition Enforcement be signed and sent by the officers of this Synod; and that we advise our people to make it their business to commend public enforcement officials who are doing their duty.

PAUL COLEMAN.
F. F. READE.
J. R. W. STEVENSON.
T. C. WEIR.
J. L. PATTERSON.

R. W. Redpath read the report of the Covenanter members of the Board of Directors of the National Reform Association. It was referred to the Committee on National Reform.

The report of the Reformed Presbyterian Women's

Association was read by the Assistant Clerk of Synod. The report was approved and is as follows:

REPORT OF THE WOMEN'S ASSOCIATION OF THE REFORMED PRESBYTERIAN CHURCH FOR 1925-6.

To the Moderator and Members of the Synod of the Reformed Presbyterian Church of North America, to meet in Walton, New York.

Dear Fathers and Brethren:—The Women's Association of the Reformed Presbyterian Church, having in charge the Reformed Presbyterian Home for the Aged would respectfully report:

The year just closed has been marked by many unmistakable evidences of the continued loving care of our Father in Heaven, and among them we note that the health of the officers and members has been good and that we are spared the unpleasant duty of having to report that any of our members have been taken from among us.

While each succeeding year of the existence of the Home for the Aged, which is the particular charge of this association, brings for our consideration its own work, we are pleased to report that the close of the year finds us able to report substantial progress.

As is the case with all corporations, the actual work of directing the affairs of the organization, including the conserving of its property, the expending of the funds intrusted to its care, is done by a comparatively small group chosen from the entire membership to serve as managers; and these women as a labor of love, devote one entire day each month to the consideration of the interests of the Home.

Each month, two of them are appointed to serve as House Committee and in that capacity they visit the members in their rooms, listen to the grievances, comfort them in their illnesses, and report to the Board of Managers such conditions as in their judgment require action to be taken by that body.

Only by such constant vigilance is it possible to administer the stewardship intrusted to us by our divine Master through His body, the church.

That the Home continues to occupy a prominent place in the affections of the membership of the church as well as in the hearts of those who, though not members of the Reformed Presbyterian church, have by living in the neigborhood, or other contact become acquainted with it, is shown by the unfailing generosity with which they bestow gifts upon it and in other ways minister to the comfort and welfare of its members.

The notable occasion is our annual reception day when our friends and well-wishers bring an abundance of good things to eat and other comforts, together with a liberal contribution of money that there may be no lack in our larder.

Among other remembrances received at the holiday time, we wish to notice the gift of a beautiful and highly prized radio receiving set by Mr. and Mrs. William Dunn of Clarinda, Iowa. It is a source of great pleasure and satisfaction to the members in the Home.

A visit by Miss Mildred Williams and her class of girls was one of the happy incidents of the year. After spending a most agreeable evening, they presented to each of the members a handkerchief, and made a present of ten dollars to the Home.

Similar occasions were the visits by the young people's society of Allegheny congregation, the girls from the First Presbyterian Community House, the Woman's Missionary Society of Pittsburgh congregation, and the Hallowe'en entertainment with which the Home mother, Mrs. McKittrick, treated her family.

Our hearts were saddened by the hand of death which took from our midst, Mr. James McKay of Second New York congregation, whose sojourn with us had been very short, and Mrs. John B. Speer of New Concord congregation, who with her husband have lived with us for several years.

We are deeply conscious of the loss we sustained in the passing from our midst of Rev. Thomas H. Acheson, who many times presented the word of truth in the chapel of the Home.

Mrs. Emma Blair, Miss Etta Jamison, Miss Olive Menold and Mrs. Mary Anderson have been welcomed into the membership of the Home circle.

To the number of Life Members, the following have been added: by the W. M. S. of College Hill congregation, Mrs. J. S. Martin; by the W. M. S. of Geneva congregation, Mrs. R. J. Dodds; by Thos. H. and Mrs. Boyd, Mrs. C. A. Dodds; by H. A. and Mrs. Fisher, Mrs. E. M. Elsey; also, Miss Anna E. McGaw, Miss Mary R. McGaw, Mrs. S. J. Huston, Miss Rose C. Thompson, and Mrs. R. C. Wylie.

We recognize our indebtedness to the following ministers, who have each preached at least once in our chapel; J. C. McFeeters, D. D., T. H. Acheson, D. D., W. J. Coleman, D. D., Rev. F. F. Reade, Rev. Wm. McNeel, Rev. T. C. Sproull, Rev. C. A. Dodds, and the annual Thanksgiving service was conducted by R. C. Wylie, D. D., of the Theological Seminary.

A most interesting talk upon conditions in our mission fields was given at the Home by Mr. Remo I. Robb of the senior class in the Seminary.

Prayer meeting is conducted as heretofore in the chapel for the benefit of the members who feel unable to attend elsewhere. It is under the care of Mr. L. C. McWilliams and is well attended.

We again express our gratitude to the capable staff of physicians who have so faithfully ministered to the necessities of our members who have been ill.

Only those intimately acquainted with the conducting of a Home of this character can appreciate the value of the service of a kindly, capable, and painstaking matron, such as are rendered by Mrs. Annie E. McKittrick, to whom much credit is due for the orderly, comfortable, and cheerful condition that exists in the Home.

In conclusion, we are reminded that "Except the Lord builds the house they labor in vain that build it" and we keep ever before us that it is His blessing that maketh rich and He addeth no sorrow to it..

Respectfully submitted,

The Reformed Presbyterian Women's Assn.

MRS. T. H. MARTIN, Secretary.

J. S. Tibby submitted his report as Treasurer of the Literary Fund. It was referred to the Finance Committee.

Mrs. Agnes E. Steele reported as Treasurer of the Woman's Association. The report was referred to the Finance Committee.

The report on Unfinished Business was taken from the table.

Item 20. To publish a form of call and bond. Attended to.

Item 21. Sending deputation to Levant. Not yet done.

Item 22. Evangelistic Committee to make itemized account of receipts and expenditures. Attended to.

Item 23. The Forward Movement Secretary and the Evangelistic Committee to carry out an evangelistic program. Attended to.

Item 24. Transfer of title of College property. Still under consideration.

Item 25. Increase of tuition and payment of traveling expenses of Covenanter students. Included in report of Board.

Item 27. J. S. Tibby to pay expenses of deacons attending meeting of Coordinating Committee and to collect from Presbyteries. Attended to.

Item 29. Forward Movement Secretary to arrange meeting of Elder's Conference. Attended to.

Item 31. Committee of Pittsburgh Presbytery on building for Syrian congregation. Unable to do anything on account of Mr. Khouri's illness.

Item 32. J. S. Tibby to pay expenses of members of Judicial Commission. Attended to.

Synod took recess until 7:30 p. m., singing Psalm 73:9, 10, and prayer by J. C. Mitchel.

THURSDAY EVENING, JUNE 3, 1926.

Synod assembled at 7:30 p. m., and was opened with devotional exercises conducted by the Moderator, being led in prayer by J. R. Wylie. The retiring Moderator, M. M. Pearce, preached the Synod sermon on the text, II Kings 2:9 "And Elisha said, I pray thee, let a double portion of thy spirit be upon me." Synod adjourned with prayer by D. H. Elliott.

FRIDAY FORENOON, JUNE 4, 1926

Synod met according to adjournment at 9 a. m., was called to order by the Moderator and constituted with prayer by R. J. G. McKnight. The roll was called. Devotional

exercises were conducted by E. G. Russell. The minutes of the afternoon and evening sessions of yesterday were read and approved.

The minutes of the Commission in China were read and ordered engrossed on the minutes of Synod.

MINUTES OF THE CHINA COMMISSION OF THE REFORMED PRESBYTERIAN CHURCH.

Cheung Chau, Hongkong, September 16, 1925, 3:15 p. m.

The China Commission met at the call of the Moderator, J. A. Kempf, and was by him constituted in prayer. The members present were, ministers, J. A. Kempf, W. M. Robb, and E. C. Mitchell, elders, J. M. Wright and E. J. M. Dickson.

Dr. Dickson brought forward a proposal that authority be given to some of our Chinese preachers to dispense the sacraments. After some discussion the following resolution was adopted:

Inasmuch as Synod some years ago granted authority to ordain ministers in the China field, and whereas the present political situation, necessitating the temporary withdrawal of the missionary force, has left the stations without pastoral oversight, be it resolved, that the Commission hereby grant authority to certain of the Chinese preachers to dispense the sacraments of baptism and the Lord's supper in various parts of the field until such time as they can be formally ordained.

Chue Hon Shang and Chung On Tai were the men chosen to whom this authority should be given.

The Clerk was instructed to forward the notice of this action to the parties concerned.

The Commission adjourned with prayer by E. M. Dickson.

J. A. KEMPF, Moderator.
E. C. MITCHELL, Clerk.

Tak Hing, South China, December 10, 1925, 10 a. m.

The China Commission met at the call of the Moderator and was by him constituted in prayer. The members present were ministers, J. A. Kempf, W. M. Robb, and E. C. Mitchell, Absent elders J. M. Wright and E. J. M. Dickson.

It was resolved that we proceed at an early date to the ordination of Chue Hon Shang and Chung On Tai. Wednesday, December 23, at 2 p. m. in the Tak Hing chapel was the time and place set for the ordination.

The Moderator was appointed to assign texts to the candidates and a program was arranged for the ordination.

The Commission was adjourned with prayer by W. M. Robb.

J. A. KEMPF, Moderator.
E. C. MITCHELL, Clerk.

Tak Hing. South China, December 23, 1925, 10 a. m.

The China Commission met at the call of the Moderator and was by him constituted in prayer. The members present were ministers, J. A. Kempf, W. M. Robb, and E. C. Mitchell, Absent J. M. Wright and E. J. M. Dickson.

On account of the criticism by certain of the Chinese brethren that the time intervening between the Commission meeting of December 10th and the date set for the ordination, December 23rd, was not sufficient to allow due consideration by the Chinese church, it was decided that we change the date for the ordination of the candidates to the gospel ministry to January 20, 1926, at 7 p. m.

The Commission also decided to request the Chinese-American Council meeting January 18, 1926, to choose from among the men now regularly appointed to preach the gospel those whom they wish to see ordained.

The Commission was adjourned with prayer by E. C. Mitchell to meet at the call of the moderator.

J. A. KEMPF, Moderator.
E. C. MITCHELL, Clerk.

Tak Hing, January 19, 1926, 4 p. m.

The China Commission met at the call of the Moderator and was by him constituted in prayer. The members present were, ministers, J. A. Kempf and E. C. Mitchell, elder, E. J. M. Dickson. Absent W. M. Robb and J. M. Wright.

The Council having chosen Chung On Tai and Chue Hon Shang as candidates for ordination the Commission proceeded to complete arrangements for their ordination.

The Commission was adjourned with prayer by E. J. M. Dickson to meet in the Tak Hing Chapel, January 20, 1926, at 7 p. m .

J. A. KEMPF, Moderator.
E. C. MITCHELL, Clerk.

Tak Hing Chapel, January 20, 1926, 7 p. m.

The China Commission met according to adjournment and was constituted in prayer by the Moderator, J. A. Kempf. The members present were ministers, J. A. Kempf and E. C. Mitchell, elder E. J. M. Dickson. Absent W. M. Robb and J. M. Wright.

It was decided to proceed with the ordination of Chue Hon Shang and Chung On Tai to the gospel ministry.

An address based on I Timothy 3:1-7 and Titus 1:5-9 was given by J. A. Kempf, explaining the office and work of the ministry and meaning of ordination. The 100th Psalm was then sung after which E. C. Mitchell examined the candidates in Systematic Theology and Personal Piety, and propounded the queries. The examination was heartily sustained and the Commission proceeded with the ordination. J. A. Kempf led in the ordination prayer and Chue Hon Shang and Chung On Tai, by the laying on of the hands, were set apart to the gospel ministry.

W. M. Robb had been appointed to deliver the address to the newly ordained ministers, but as he was unable to be present, he had written out the address and it was read by J. A. Kempf.

The address to the people was given by E. C. Mitchell.

After singing the 27th Psalm, the Commission was adjourned by prayer by E. C. Mitchell and pronouncing the benediction by J. A. Kempf.

J. A. KEMPF, Moderator.
E. C. MITCHELL, Clerk.

Tak Hing, January 22, 1926, 10:40 a. m.

The China Commission met at the call of the Moderator and was by him constituted in prayer. The members present ministers, J. A. Kempf and E. C. Mitchell and elder E. J. M. Dickson. Absent W. M. Robb and J. M Wright.

After spending some time in the discussion of the organization of a Presbytery, the Commission took recess until 6 o'clock this evening.

The Commission was closed with prayer by E. C. Mitchell.

Same Place, January 22, 1926, 6 p.m .

The Commission met and was opened with prayer by the Moderator. The members present were ministers, J. A. Kempf and E. C. Mitchell and elder E. J. M. Dickson.

J. A. Kempf was reelected Moderator and E. C. Mitchell, Clerk for the coming year.

The minutes of the meetings held September 16, December 10, and December 23, 1925, January 19, and January 20, 1926, and of this meeting were read and adopted.

The Commission was adjourned with prayer by E. J. M. Dickson.

J. A. KEMPF, Moderator.
E. C. MITCHELL, Clerk.

Invitations for the next meeting of Synod were referred to the Committee on Time and Place of Meeting.

A communication from the Conference on Faith and Order was referred to the Witness Committee.

A communication from the Conference on Narcotics was referred to the Temperance Committee to report at this meeting.

A request from a Conference of the Missions in the Levant that the Syrian Commission be revived was referred to the Committee on Discipline.

The Moderator announced the following Committees on Presbyterial Records:

COMMITTEES ON PRESBYTERIAL RECORDS.

Central Canada—
H. G. McConaughy
J. M. Rutherford
C. H. Russell

Colorado—
Paul Coleman
Frank E. Allen
R. C. Campbell

Illinois—
D. B. Martin
J. C. Mathews
John L. Boyd

Iowa—
M. R. Jameson
F. F. Reade
Elmer S. Graham

Kansas—
W. J. McBurney
W. A. Aikin
Thomas H. McCandless

New York
E. G. Russell
P. J. McDonald
J. A. Potts

Ohio—
M. K. Carson
W. M. McNeel
John W. Kennedy

Pacific Coast—
J. C. Mitchel
J. K. Gault
A. P. Donahue

Philadelphia—
A. W. Smith
W. T. K. Thompson
J. J. Thompson

Pittsburgh—
S. F. Kingston
E. M. Elsey
A. M. Andrews

Rochester—
E. K. Patton
J. T. Mitchell
Walter Ross

The report of the Board of Superintendents of the Theological Seminary was read by the Secretary and referred to the Committee on Theological Seminary.

The reports of Presbyteries were submitted by their respective Clerks. Those of Colorado and Rochester Presbyteries were adopted without reference. That of Pittsburgh Presbytery was adopted with reference to the Witness Committee and the Committee on Supplies. The report of Philadelphia Presbytery was referred to the Committee on Discipline. All others were adopted with reference to the Committee on Supplies. The reports follow.

CENTRAL CANADA.

The Presbytery of Central Canada would respectfully report:

We have held one regular meeting during the year and one meeting of the interim commission. There are four congregations under our care and two ministers are on our roll.

H. G. McConaughy was installed pastor of Lake Reno congregation, July 21st, 1925. At a meeting of Presbytery held February 12th, 1926, F. E. Allen tendered his resignation as pastor of the Winnipeg congregation. The congregation petitioned him to remain with them, and the Presbytery asked him to reconsider his resignation and deferred action.

Delburne congregation had no preaching during the past year and Regina had preaching only part time.

H. G. McConaughy is chairman of the committee on supplies.

F. E. Allen was appointed to attend the mission conference. H. G. McConaughy was appointed our representative to attend the meeting of the co-ordinating committee.

We request the time of two laborers for the coming year. Our statistical report was duly forwarded and our traveling fund is paid in full.

Respectfully submitted,
S. R. McKELVEY, Clerk.

COLORADO.

Colorado Presbytery would respectfully report:

We held one regular and two called meetings during the past year.

We have three congregations under our care, all of them having pastors. A. I. Robb, one of our ministers without pastoral charge, still resides in Van Nuys, Calif. H. B. McMillan continues as Secretary of the American Sunday School Union for Northern Colorado.

J. G. McElhinney, whose call to the pastorate of Denver congregation was noted in our last year's report to Synod, was installed June 18, 1925. We believe it is worthy of mention that the pastor of our Denver congregation, by appointment of the Ministerial Association at the request of the Mayor, has acted during the past year as chaplain of the Denver tourists' auto camp. This provision for the religious needs of tourists, it has been learned, is the first instance of its kind by any city in our country.

J. B. Gilmore and Robert McBurney are Presbytery's representatives on the Coordinating Committee and J. G. McElhinney the delegate to the Mission Conference.

J. B. Gilmore is the committee on supplies.

Our statistical report has been given to the stated clerk, and our traveling fund is paid in full.

Respectfully submitted,
J. B. GILMORE, Clerk.

ILLINOIS.

Illinois Presbytery would respectfully report that one regular meeting and two synodical meetings have been held during the year. The Interim Commission attended to all the other items of business. In connection with the regular meeting we had a conference on the "Problems of the Church." The Presbyterial Women's Missionary Society also held its annual meeting at the same time and place.

The five congregations under our care have prospered during the year and have striven earnestly to advance the claims of Jesus Christ in their respective fields. The Oakdale and Selma congregations held evangelistic meetings with encouraging results.

Princeton is without a pastor. Jesse C. Mitchel has been stated supply at Princeton for the past four months. Tentative plans are being made to have Mr. Mitchel continue his work in this field.

Nine ministers are on our roll, of which five are settled pastors. W. G. Robb was installed pastor of the Old Bethel congregation July 15th, 1925. J. M. Coleman is lecturer under the Witness Committee. W. M. Robb is missionary in China. George A. Edgar is unable for active service. J. K. Robb has been employed by the Board of Home Missions for the past year. Franklin Howard Lathom, a first year student of theology, is under the care of our Presbytery. He has completed

a very successful year in our Seminary, and under authorization of Presbytery, he gave trial pieces before Ohio Presbytery. His work before the Presbytery was heartily sustained.

There is a slight increase in our membership. In our Sabbath Schools and Young People's societies there is a very marked increase. In the Old Bethel congregation all the members are reported tithers. There is a total increase of seventy-two tithers in the Presbytery. With one exception all the congregations were able to pay their budget in full.

Our annual Young People's convention was reported to be one of the best. There was a large attendance, fine social fellowship and real interest in spiritual things. Judging from the enthusiasm of the convention in the Winona Conference there will be a large delegation at our Young People's Synodical.

Our representatives on the Co-ordinating Committee are G. M. Robb and the elder from the Oakdale congregation. W. G. Robb was appointed to represent the Presbytery on the Mission conference. G. M. Robb is our committee on supplies. W. G. Robb is our Moderator. The time of J. K. Robb is at the disposal of Synod.

Our statistical report was forwarded in due time. Our traveling fund is paid in full.

M. K. CARSON, Clerk of Presbytery.

IOWA

The Iowa Presbytery would respectfully report:

We have held one regular and one special meeting and the Interim Commission has held two meetings since the last meeting of Synod. We have seven congregations under our care: Vernon, Hopkinton, Washington and Rehoboth are without pastors, the last three since the last meeting of Synod. George S. Coleman was released from Hopkinton on February 8th, 1926, and W. C. Allen from Rehoboth on August 28th, 1925. We have five ministers on our roll. Three are pastors, one connected with the Protestant Association at Denver, and one retired.

Our traveling fund is paid in full and statistical report forwarded.

We desire to call special attention to the fact that since last meeting of Synod, three out of our seven congregations have been deprived of their pastors. We desire the full time of two men.

H. G. Patterson is chairman of our committee of supplies.

Respectfully submitted,

D. BRUCE MARTIN, Clerk.

KANSAS.

Kansas Presbytery respectfully reports:

Since last Synod we have had one regular meeting, our Interim Commission has had nine meetings, and two commissions have met to hear the trial pieces and attend to the licensure of our students of theology.

Billings congregation was disorganized on June 3,. 1926.

That leaves fifteen congregations and two mission stations under our care. Of our three vacant congregations, two are planning to call a pastor. The other has had the service of R. C. Adams as stated supply most of the year.

Samuel Edgar was released from Eskridge on September 13, 1925, and transferred to Pacific Coast Presbytery that he might accept the call to Santa Ana. A. W. Smith was transferred to New York Presbytery March 3, 1926 that he might accept the call to Barnet.

Two licentiates are under our care. Wylie Daugherty was licensed at Sterling on May 7, and Roy Fullerton by courtesy of the Pittsburgh Presbytery at College Hill, May 11, 1926.

Of our ministers, ten are settled pastors, one is stated supply, three are in the foreign field, two are home on furlough, four are retired and one is Forward Movement Secretary.

Our total membership is 1676, a decrease of eight, due to the purging of sessional rolls. The total increase was eighty-two, and the total decrease ninety. Six congregations reported a net increase. Total baptisms were thirty-three. Our baptized roll is 375.

Total contributions were $50,457, as compared with $63,240 last year. For the budget we raised $16,325, or 95 per cent of our quota. Ten congregations paid the budget in full. The average contributions per member were $30.11 as compared with $35.77 last year. Of our congregations, Kansas City was the highest with $59, Topeka next with $55, and Clarinda next with $38.

The work of the C. Y. P. U. in our Presbytery has made a step forward in the discovery of a suitable place for a summer conference in Forest Park near Topeka. This has been adopted as our annual meeting place. Our venture last summer opens the way for more extended conferences.

Four congregations held evangelistic meetings during the year: Winchester, Superior, Denison and Olathe. They report quite encouraging results. Plans were made at the fall Presbytery toward improving the spirituality and work of all our congregations, and additional plans are being made during our sessions here.

D. R. Taggart is Moderator of the Interim Commission. D. H. Elliott is chairman of supplies. Paul White is our financial agent. Our traveling fund is paid in full.

The time of Wylie Daugherty and Roy Fullerton is at the disposal of Synod for the summer months and next May. The time of G. R. McBurney, J. R. Dill and of Isaiah Faris for the summer, is at the disposal of Synod. We ask for the time of two laborers.

PAUL COLEMAN, Clerk.

NEW YORK.

New York Presbytery would respectfully report:

Since last Synod we have held one regular and one called meeting. The Interim Commission has held two meetings.

We have thirteen congregations and one mission station

under our care. Of these, the mission station and one congregation are without pastors. The vacant congregation has issued a call and expects to have a pastor soon.

Fourteen ministers are on our roll, and one licentiate is under our care. Of these, one is a missionary in China, one is a pastor-elect, and twelve are pastors.

On July 28, 1925, John K. Gault was certified to Pittsburgh Presbytery. On May 3, 1926, Alvin W. Smith was received from Kansas Presbytery. On June 4th, 1926, George S. Coleman was received from Iowa Presbytery. D. B. Elsey was installed pastor at Coldenham on July 28, 1925. Alvin W. Smith was installed pastor at Barnet on May 25th, 1926.

The full time of licentiate David W. Park is at the disposal of Synod.

W. J. McKnight is Moderator of the Interim Commission. F. M. Foster is the committee on supplies. Boyd A. White is treasurer. Our delegates to the Mission Conference were A. M. Thompson and Elder T. R. Sanderson. Our representatives on the Coordinating Committee were John H. Pritchard and deacon W. R. Russell.

Our traveling fund is full. Our statistical report was forwarded in due time.

Respectfully submitted,
JOHN H. PRITCHARD, Clerk.

OHIO

The Ohio Presbytery would respectfully report:

We have held one regular meeting and one called meeting during the year. Our Interim Commission has held three called meetings. There are ten congregations and one mission station under our care. Two congregations are vacant, Hetherton, Michigan, and Ray, Indiana. We have six settled pastors, two serving joint pastorates; five unsettled ministers and one student of Theology of the third year.

On May 11, 1926, R. H. McKelvey of Hetherton congregation was licensed to preach the gospel. Hetherton is one of the smaller congregations of our Presbytery, but she has given one of her sons to the definite work of the Church.

Our Presbytery has been holding only one meeting annually and that in connection with the meetings of the Young People's Presbyterial Conference and the Woman's Missionary Society Presbyterial meeting. At our meeting May 11, 1926, it was decided to discontinue holding meetings of Presbytery in connection with the Young People's Conferences in order to leave the young people more time for their meetings and also in order to secure more time and attention to the meetings of Presbytery. The Presbytery and the W. M. S. Presbyterial plan to meet jointly in the future.

A Presbyterial Plan of Work Committee has been appointed to work out a definite Presbyterial Plan of Work to be submitted as recommendations to the congregations for the purpose of deepening the spiritual life of the congregations.

T. C. McKnight has been appointed to represent Ohio Presbytery on the Board of Corporators of Geneva College.

D. B. Russell and J. C. Mathews are our delegates to the Mission Conference. E. M. Elsey, Samuel McLean and Deacon Dell Wickerham are our representatives on Synod's Co-ordinating Committee. W. J. Sanderson is chairman of our Interim Commission. D. B. Russell is chairman of Committee on Supplies.

The time of R. W. Piper, W. S. Fulton, R. S. McElhinney and R. Hargrave is at the disposal of Synod.

We request the full time of one laborer.

Our statistical report was forwarded to the Stated Clerk and our traveling fund is paid in full. D. B. Russell is our financial agent.

Respectfully submitted,
J. C. MATHEWS, Clerk.

PACIFIC COAST

Pacific Coast Presbytery would respectfully report:

Since last Synod we have held no regular meeting, which matter has already been reported to Synod. One pro re nata meeting has been held, and the Interim Commission has held three meetings during the year.

Of the six congregations under our care, four have settled pastors and one a stated supply. On the 8th of October, Samuel Edgar was received from Kansas Presbytery and installed pastor of the congregation at Santa Ana. On November 30th, 1925, Rev. W. M. McNeel was transferred to Rochester Presbytery.

Seven ministers are on our roll. Four of these are settled pastors, one is stated supply, one on account of ill health which incapacitates him for the preaching service is engaged in secular work, another is engaged in the real estate business. During the past year all of our congregations raised their budget in full.

We ask the full time of one laborer for the coming year. G. N. Greer is chairman of our Interim Commission. W. A. Aikin is chairman of our committee on supplies. Frank D. Frazer and elder Howard Boyd were the representatives of the Presbytery on the Coordinating Committee. Elder J. J. Thompson represented us in the Domestic Mission Conference. Our statistical report was forwarded in due time. Our traveling fund is paid in full.

Respectfully submitted,
W. A. AIKIN, Clerk.

PHILADELPHIA

The Philadelphia Presbytery would respectfully report as follows:

We are profoundly grateful to the God of our Lord Jesus Christ who is the head of all things to the Church for the manifold blessings of His providence and grace which he has so abundantly showered upon us this past year. One of these blessings is the good Christian fellowship, and spirit of harmony which has prevailed in the midst of our Presbytery. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Since our last report, we have held two regular and one adjourned meeting, together with two Synod sessions. We have under our care, four congregations all of which have settled pastors. In these four congregations, we have a membership in excess of five hundred. Our young people's organizations have an enrollment of about 120. The total contributions of our Presbytery this past year amounted to near $37,000.00.

The roll of our Presbytery includes the names of four ministers and two licentiates. Licentiate W. W. Weir is one of the church's active missionaries, who is carrying on valiantly for the Lord in the Island of Cyprus. Licentiate Armour J. McFarland completed his second year in our theological seminary in Pittsburgh, May 4, 1926, and was licensed in Philadelphia, May 7, 1926.

F. L. Stewart with F. M. Wilson as alternate, was appointed to represent Presbytery at the Mission Conference. S. E. Greer, with F. M. Wilson as alternate, was appointed as delegate to the meeting of the Coordinating Committee. The elder from the First Church with the elder from the Second Church or Third Church respectively as alternate, was appointed to act on the Coordinating Committee. Our budget was paid in full. Our statistical report was forwarded to the stated clerk and our traveling fund paid in full.

Presbytery brings to Synod the following questions in discipline. After a case of discipline involving the standing of a deposed minister has been issued by Presbytery and after the same case has been referred to Synod and a decision has been reached by a judicial commission of that body, in harmony with the decision of Presbytery—

1—Can the same case be taken up and decided by a Session?

2—If so, is it orderly for the Session to reach a decision contrary to the decision of Presbytery and Synod thus reversing the decision of the higher courts?

3—Inasmuch as one of the Sessions under the care of this Presbytery has taken action restoring to membership in the Reformed Presbyterian Church a deposed minister whose case was issued by this Presbytery, and by Synod's judicial commission, he having been granted at his own request, a letter of standing with charges attached, Presbytery calls Synod's attention to the action of that session and asks a ruling and instructions by Synod.

Respectfully submitted,
S. E. GREER, Clerk.

PITTSBURGH.

Since our last report we have held one special and two regular meetings, and four Synod sessions. The regular meetings have been attended with very full delegations especially of elders, eighteen of the twenty-three congregations having such representation at the last meeting. Our Interim Commission on calls has had four meetings.

Twenty-three congregations are on our roll, one more than last year, due to the re-organization of the North Union con-

gregation by a special commission of Presbytery, July 7, 1925. Eighteen of these congregations have pastors. Plans are under way to place Licentiate Paul D. McCracken as pastor over the Slippery Rock congregation July 7, 1926. Still another congregation has a stated supply. Four are without pastors.

Licentiate William M. Doig was ordained and installed pastor of the Millers Run congregation by special meeting of the Presbytery June 26, 1925. John K. Gault was received from New York Presbytery and installed pastor of Bear Run-Mahoning congregation October 22, 1925. E. L. McKnight was transferred by Presbytery from the East End congregation to the Allegheny congregation May 11, 1926, thus bringing his pastorate of the East End congregation to an end. He was installed pastor of the Allegheny congregation May 27, 1926. F. F. Reade was on May 11, 1926, released from the pastorate of the Youngstown congregation. R. J. Dodds was received from New York Presbytery June 9, 1925.

Very unusual providences have befallen some of our ministers during the year. Anthony Khouri has only been able to be on his field part time and is at present in a serious condition as to health. J. B. Willson, our efficient clerk and pastor of the Wilkinsburg congregation, was ordered to bed by his physician and has been absent from his field for a large part of the winter. We are rejoiced that there is every evidence of recovery, but it will be slow at best he says and he greatly covets our continued prayers. Robert A. Blair, pastor of the Parnassus congregation, has come upon total loss of sight so far as medical skill can see. He has met his misfortune in his usual good spirit, giving as his message to Synod, "I can see Jesus as well as ever.,' The angel of death has twice visited us during the year: Robert J. Dodds, while in the midst of labors in the Regina, Sask., Canada, congregation, was there called home November 17,1925. Thomas H. Acheson, D. D., pastor emeritus of the Pittsburgh congregation, was called home while in quest of health at Atlantic City, New Jersey, December 27, 1925.

A. Kilpatrick completed a pastorate of 50 years at the Union congregation May 17, 1926.

Forty ministers are upon our roll, one more than reported last year. Eighteen of our ministers have settled pastorates, one such serving another congregation also as a stated supply. Three are employed in home mission activities. Two are professors in the Seminary. Five give their full time to the College, and one of our pastors also part time. One is superintendent of the church's Witness Work. One is engaged in Sabbath observance work under the Welfare Board of another denomination. One is engaged in teaching in a Presbyterian college. Six are retired from active work. One is employed in secular pursuits. Two are active supplies for congregations.

Remo Irwin Robb and Robert Cargill Ward, students of theology, under our care of the second year were licensed to preach the gospel May 11, 1926. At the same time upon the request of Kansas Presbytery, Roy Cathcart Fullerton, a student of the second year under the care of said Presbytery, was heard in his trials and was by Pittsburgh Presbytery also

licensed to preach. Presbytery in the hearing of the excellent work and the splendid and frank answers in the prescribed examinations of these young men had a most memorable afternoon's session at its last meeting. We pray God that this may oft be Presbytery's chief business. Four licentiates are now under our care.

The total membership reported last year was 1713, a decrease of twenty from the year before. The membership this year is 1691, a decrease of twenty-two for the current year. Five congregations held their own in membership: New Castle, Geneva, Bear Run-Mahoning, College Hill, Rehoboth, and Syrian went forward with net gains, New Castle leading with ten. Twelve went back in numbers from one to seventeen. The total increase for all congregations was 67, not quite an average of three per congregation. Somehow as the Clerk had it in his recent report, "the full searching parties are not yet all out upon the hills." The baptised but not member roll stands at 451, whereas last year it was 304. The gain of 144 is partly due to a more accurate enrollment on the part of our Sessions as to this constituency class. Twenty-one of our twenty-three congregations maintain at least one Sabbath school. Fifteen report enrollments above their membership enrollment. The total enrollment is 2,343, which is a decrease of 62 from last year. Five congregations have schools of two hundred or more. 741 tithers are reported out of a membership of 1691. Only five congregations have fifty per cent or more so enrolled. Parnassus reports 50 out of 55, and Millers Run 23 out of 32. College Hill is the only one with a total of over 100.

The total giving of Presbytery was $117,785.00. Last year it was $129,849.00. This year is larger than any year save last. The treasurers of the congregations report a total of $25,131.00 for the schemes of the church. which is $1,033.00 more than last year. The average per member giving was $70.00, five below that of last year. Millers Run set a new record of$223.00 per member, College Hill was second with $115; Parnassus was the only other over one hundred dollars with $113 per member. It is noteworthy that the amount of per member giving follows very closely the congregations percentage rating as to tithers.

The Clerk's detailed and comparative statistical report was again printed and passed throughout the congregations. It has seemed to provoke not a little unto better efforts along many lines of activity.

Our Young People's work went forward with equal if not with greater successes during the year. Fifteen congregations have organizations with an enrollment of 497, a decrease of ten from last year. The Rose Point conference and camp was by all attested the best yet. The young people are planning on the largest delegation to the Winona National Conference. To this end a rally was held this last winter in Pittsburgh where over three hundred were present. Not a little of the enthusiasm and success of our young people's work is due to our Superintendent of Young People's Work, E. L. McKnight.

Presbytery has kept a close supervision over its vacant congregations. F. F. Reade, for some years our Home Mission

Secretary, has been largely instrumental in bringing under pastoral care some of our congregations that for years had been without a pastor. We are sorry he saw fit to resign this office, but have placed the work upon shoulders we are sure can carry all on in the naming of J. G. Reed to the office.

R. C. Reed is Moderator of the Interim Commission on Calls. J. G. Reed is Moderator of Presbytery, and J. B. Willson Clerk. F. F. Reade, R. C. Reed and E. A. Crooks were Presbytery's representatives on the Mission Conference. William Esler is Presbytery's Financial Agent. W. T. K. Thompson and Elder C. N. Pullinger were Presbytery's representatives on the Coordinating Committee.

Our traveling fund is paid in full. Our statistical report was forwarded in due time.

The full time of F. F. Reade and W. C. McClurkin is at the disposal of Synod; also the time of Licentiates Remo I. Robb and Robert C. Ward for the month of May, 1927. We can take the full time of one man.

At the request of the Allegheny congregation, Presbytery asks Synod to consider the possibility of having each congregation secure each year at a fixed time the signatures of the members and friends of their respective congregations to a petition for the Christian Amendment, and to present the same each year to the proper authorities.

Be it also resolved that upon the adoption of this report Synod spend a season in prayer for Anthony Khouri, Robert Blair, and J. B. Willson, our afflicted pastors.

Respectfully submitted in behalf of Pittsburgh Presbytery.

R. W. REDPATH, Clerk pro tem.

ROCHESTER.

Rochester Presbytery would respectfully report:

We have had one regular and one special meeting during the year. There are five congregations under our care, one of which has no pastor. There are five ministers of this Presbytery four of whom are settled pastors, and one has retired from active service. J. R. Latimer and J. Jamieson a deacon, were appointed representatives of Presbytery on the Coordinating Committee. A. A. Wylie is our representative at the mission conference.

On account of illness J. R. Latimer was unable to serve on the Coordinating Committee.

W. M. McNeel, having accepted the call from York congregation, was received from Pacific Coast Presbytery and installed on December 4, 1925, by a commission of Rochester Presbytery, namely J. M. Rutherford and W. J. McFarland, M. D.

During the summer R. Hargrave and W. J. McKnight have ministered to the Lisbon congregation acceptably. J. M. Rutherford was appointed the representative of Presbytery on the Board of Corporators of Geneva College for a period of three years.

York congregation celebrated its one hundredth birthday on October 6, 1925. On that occasion appropriate addresses were delivered by members of the Presbytery and a representative of the congregation. A. A. Wylie was appointed financial agent of Presbytery.

A. A. Wylie and W. M. McNeel were appointed to apportion Presbytery's share of the budget among the various congregations. The traveling fund is paid in full.

J. M. Rutherford is chairman of supplies.

J. M. RUTHERFORD, Clerk.

Synod engaged in a season of prayer on behalf of a number of ministers and others under affliction, F. D. Frazer and J. Boyd Tweed leading in prayer.

The naming of those to write letters of sympathy was referred to the Committee on Nominations.

The naming of those to prepare memorials on the death of T. H. Acheson, R. J. Dodds, and Mrs. J. S. Martin was referred to the Committee on Nominations.

The report on Unfinished Business was taken from the table.

Item 30. Advisory Council of Near East Relief. The report was read by F. M. Wilson, adopted and is as follows:

REPORT OF THE ADVISORY COMMITTEE OF THE BOARD OF FOREIGN MISSIONS FOR THE NEAR EAST.

Having fully one-half of its missionary work in the Near East, the Reformed Presbyterian Church has been a close and interested observer and friend of the work done by the Near East Relief for the distressed and suffering people in that part of the world.

Aiming to do the necessary work at our stations we have been particularly glad to note the continuing efforts of the Near East Relief in other parts of those countries on behalf of the orphans, and have with pleasure observed that they are being given educational, vocational, and religious training during these years while they must be supported from America. The effect of this work has been to increase the standing of every American enterprise. The native churches also are more ready to cooperate with the American agencies than ever before. Collections have been taken by our native Sabbath Schools and Churches and forwarded directly to the Near East Relief. Although these collections were small, they indicate a spirit of appreciation and generosity among the native people heretofore helped by the Near East Relief. Our missionaries, as well as the Near East Relief, have kept us informed concerning the work, so that we are glad to recommend its support to our people.

The working arrangement agreed upon between the Board of Foreign Missions in behalf of the Reformed Presbyterian Church and the Near East Relief, is that the offerings be made by our churches, Sabbath Schools and members shall be forwarded directly to Mr. Steele, our Treasurer, and by him to the Near East Relief together with a record of the sources of these offer-

ings. Near East Relief on its part agreed to remit so much of these offerings to Mr. Steele as may be required for relief work at our Mission Stations. These sums to be sent forward by Mr. Steele to the field. The balance of the offerings made by our people will be used by the Near East Relief for purposes indicated and directed by the Board.

Our Synod has usually given a hearing to a representative of the Near East Relief and we recommend that such a hearing be granted again this year.

We also recommend that in view of the relief work wisely done by the Near East Relief, in view of their saving orphan children and training them for useful lives, in view of the healthful influence of the Near East Relief on Missionary work, as well as the wholesome reaction on America itself, we recommend that the Synod of the Reformed Presbyterian Church in North America, again give its indorsement to the Near East Relief. The observance of the Golden Rule Sabbath is again recommended to our Churches, Sabbath Schools, and other organizations. We suggest that Synod direct the Board of Foreign Missions to renew its appointment of the advisory committee to cooperate with the Near East Relief. We recommend that the offerings of our people be sent, as heretofore, to Mr. Steele to be administered in accordance with the plan hereafter stated. We would call the attention of the Synod and of our people to one of the new methods adopted by the Near East Relief, arranging for individuals to become sponsors for individual orphans, paying for their suport in training at $100 per annum.

That the Board allot at least fifty per cent of the collection from the Covenanter Church to be given to Near East Relief for its general work. That pastors and sessions be urged to open our churches to Near East Relief appeals; and that as far as possible Miss McNeil present the appeal to our churches.

Respectfully submitted,
FINDLEY M. WILSON.
SAMUEL R. BOGGS.
EVAN W. JONES.

Item 5. Bringing history of ministry to date. The committee reported progress and was continued.

Item 6. Securing and preserving historical materials. Little had been done because of lack of suitable place for storing materials. The committee was continued.

Item 7. Item 4 of last year's report on Revision of Testimony. The proposed changes were referred to a committee to be named by the Committee on Nominations for review and to submit recommendations at this meeting of Synod.

Item 8 To complete re-writing of Historical Part of Testimony. The committee reported having completed its work and submitted the manuscripts. The committee was continued to receive further suggestions that might be offered, and the manuscripts were ordered printed in the Appendix of the Minutes.

Item 34. Letters of sympathy. For the most part attended to.

Item 35. Preparation of blanks for uniform reports to the Coordinating Committee. The blanks were submitted and adopted, and provision for printing same was referred to the Finance Committee.

Item 19. To revise the Book of Discipline. The report was submitted and taken up item by item. All items were adopted, as also the report as a whole. The committee was continued. The report is as follows:

REPORT OF THE COMMITTEE ON REVISION OF THE BOOK OF DISCIPLINE.

The Committee on the Revision of the Book of Discipline would respectfully report that we have no completed work to offer. Before the work of revision is seriously undertaken, there are several questions to be settled that the mind of Synod may be ascertained and that the labor involved may not be spent in vain.

The first part of the Book of Discipline is the Form of Church Government, which is a part of the constitutional law of the Church and cannot be changed without being sent down in overture. It is archaic in expression and could be made more simple and clear, but does not seem in its present form to cause much inconvenience to the Church. Should this part be included in the revision?

The section devoted to stating the conditions of admission to the Church seems to be about as wisely drawn as is possible and might be left untouched.

The rules and methods of procedure in our present book leave much to be desired and have been supplemented by a sort of unwritten law known only to those who have had long experience in church courts and have a memory for such matters. It would seem desirable that all such rules should be incorporated in the revised book.

More stated forms might be provided, some of those we have simplified and an index provided.

That those engaged in this revision may know what course to follow and what to expect from the action of Synod, we submit the following recommendations, the disposal of which will prepare the way for the revision:

1. That the Form of Church Government be included in the revision.
2. That the conditions of admission to the Church be left untouched.
3. That the part relating to methods of procedure, certifying of members, trials and such matters receive special consideration, that the unwritten rules be incorporated and new matter added where it seems desirable.
4. That additional forms and a suitable index be provided.
5. That the members of the Committee preparing the Digest be added as consultative members of the Committee to be appointed to revise the Book of Discipline.

6. That as far as possible the chapters of this revision be published in the Christian Nation before the next meeting of Synod.

W. J. COLEMAN.
F. E. ALLEN.
E. A. CROOKS.
M. K. CARSON.
T. H. MARTIN.

Synod recessed till 2:00 p. m., prayer by S. G. Conner.

FRIDAY AFTERNOON, JUNE 4, 1926.

Synod reassembled at 2:00 p. m., was called to order by the Moderator and opened with prayer by Elder J. L. Patterson. The roll was called. The minutes of the morning session were read and approved.

Rev. Wm. M. Barr, pastor of the United Presbyterian Church, DeLancey, New York, and Rev. V. G. Shaffer, retired Baptist minister of Walton, were extended the courtesies of the floor and presented to the Court.

Miss Ella Margaret Stewart of the Mission in China was heard in an illuminating address on the mission work and the general political situation in that land.

The report of the Evangelistic Committee was read by the chairman, E. K. Patton, and taken up item by item. The report was amended, adopted and is as follows:

ANNUAL REPORT OF THE EVANGELISTIC COMMITTEE.

A man recently said to Mr. Purkiss, "I am afraid I do not do any work in bringing others to Christ. I neglect to speak to others about their Saviour. I guess I am guilty of the sin of omission." "No, Sir," replied Mr. Purkiss, "You are guilty of disobedience. You are a traitor and a deserter." I believe that that reply expresses a great truth.

A striking statement of Dr. A. H. Strong applying this same idea to the life of the Church is as follows. He says, "My greatest concern is lest we should cease to be a witnessing church. Not sermons alone but individual voices of private members are to evangelize the world. When the Romans shortened their swords they lengthened their territories. Wherever we have had this hand-to-hand work our increase has been great. When we cease to believe that men are lost, cease in private to urge them to come to Christ, the glory will depart from us. The church that ceases to be evangelistic will soon cease to be evangelical, and the church that ceases to be evangelical will soon cease to exist."

The Covenanter church is an evangelistic church today and she must continue to be more and more so. The very life of the church depends on a new and greater emphasis on the work of Evangelism in every possible way.

The work of the past year has been most gratifying though utterly inadequate. Many letters have been sent out, a year's work for our singing evangelist, Mr. R. A. Steele, has been carried out. Gospels and stickers have been distributed. There has been an arousing on the subject in many congregations and we can confidently state that the evident power of the spirit of Jesus Christ has been in our midst.

Mr. Steele has been busy almost continuously throughout the year, in some cases having to leave one series of meetings before the close to be able to reach the next place in time. His time has been taken in a wonderful way and many times there were a number of requests for his services at the same time. Much of his time for the first half of the coming year is requested. All reports from the services where he was the singer have been in glowing praise of his work. We believe his leadership is a great asset to the program of evangelism.

Some of the statements from congregations which held meetings are here quoted: "Of great benefit to the congregation." "Meetings held. Twelve accessions." "Special services. Fine in every way." "Increased spiritual life." "Ten days' meetings. A number of decisions and reconsecrations. Ten new members." "Good meetings and splendid interest shown. Total 49 reconsecrations and 17 confessions." "Two new members and several others professed conversion." Many other statements like these taken at random from the congregational reports could be quoted. Also the many letters of joy and rejoicing which the chairman has received from pastors and members and those having found Jesus because of this work, all these testify in heaven and earth of the vital worth of this work.

This coming year must see a great increase in this work both in quantity and quality. While we are asking but for the bare amount of the salary of one paid worker and have but a slight balance as the financial report which follows will show, yet we face the coming year with firm faith in the loyalty and liberality of the people.

We are directed to include the itemized financial report of the Evangelistic Committee's monies received and paid out in our report. This report is as follows:

FINANCIAL REPORT

April 1, 1925. Balance on hand		$ 852.18
R. A. M. Steele, receipts	$ 586.43	
Designated contributions	135.00	
Prorate contributions	70.69	
Undesignated contributions	1,277.88	
Not included in budget	10.00	
Check returned by Sterling Gospel Team	40.00	
		$2,972.18
Expenditures:		
Share Forward Movement	$ 87.59	
Share Nation	115.00	
Sterling Gospel Team	40.00	
Supplies	32.06	
R. A. Blair	10.00	
J. W. Steuart, R. R. fare to Beaver Falls	78.32	

R. A. Steele, salary	2,009.14	
R. A. Steele, expenses	413.20	
		$2,785.31
April 1, 1926, Balance on hand		$ 186.87

During the year that faces us let every member of the Covenanter church enlist for evangelism. Let us say every man to his neighbor, "Know the Lord." Let every congregation make a definite effort to hold a series of services. Let Gospel Teams be organized and Prayer Groups formed. Let us accept our fields and map out a virile and vital program to reach the unsaved. Let us see that the blood of the unsaved around us does not cling to our hands. Let us rouse like men, cease our disobedience to the great commission if we have failed hitherto to go to them and tell them of the redeeming Grace of Jesus, the old, old Love story that never fails. Let us come upon great days when a willing people win many to Him in the Day of his Power.

"In God's good time a Revival will come to the Covenanter Church," some one says. God's word says: God's good time is "NOW." "Now is the accepted time. Now is the Day of Salvation."

We have a church admirably fitted to launch forth for a draught. Our simplicity of worship; our holding the Bible central and glorious and compelling; our tenacity and stability; our strategically located churches; our freedom from entangling alliances; Brethren how gloriously we are fitted to be fishers of men!

This call is to nothing that Jesus did not include in his ringing cry, "Follow me and I will make you fishers of men." It is a call and challenge to all that that cry of Jesus means. Will you obey as men? Will we obey as a Church? May God fill our hearts with Holy purpose and the power and baptism of the Holy Spirit.

Your committee recommends:

1. That after a season of prayer especially those representing congregations where meetings were held this past year be heard reporting those meetings also others desiring to speak on the work of Evangelism.

Prayer was offered by Paul Coleman and J. C. Slater, and testimonies were given by a number as to benefits received from services held.

2. That Mr. Steele be employed for his full time as Singing Evangelist.

3. That we ask the Coordinating Committee that $2500 be be granted for the coming year, also collections at evangelistic meetings.

Respectfully submitted.

E. K. PATTON.
SAMUEL EDGAR.
D. R. TAGGART.
PAUL COLEMAN.
T. H. REED.
J. L. WRIGHT.
J. WEIR STEUART.

The report of the Board of Corporators of Geneva College was read by its Secretary, G. M. Robb, and referred to the Committee on Geneva College.

The report of the Board of Trustees of Geneva College was read by the Secretary, D. C. Mathews, and referred to the Committee on Geneva College.

The report on Unfinished Business was taken from the table.

Item 4. Digest of Deliverances of Synod. The report was submitted by R. C. Wylie. Provision for publishing the work was referred to the Committee on Finance. The report is as follows:

DIGEST OF DELIVERANCES OF SYNOD.

The Committee on Digest of Deliverances of Synod respectfully reports as follows:

The work of preparing the copy for the printer is so nearly completed that it can be ready whenever called for.

Bids for printing have been sought from a number of companies, but only one complete estimate has thus far been received. This has been furnished by the Pittsburgh Printing Company. This company offers to print 1,000 copies of a book of 512 pages, 6x9 inches, well bound in cloth, for $1790.00. An additional thousand will cost $750.00.

Since the contents of the book will depend somewhat on the decision of certain matters now pending, we suggest that if Synod decides to proceed with the work, the publication be delayed till these matters are settled. We ask that this Synod decide definitely whether or not the book is to be published.

Respectfully submitted,
R. C. WYLIE.
R. C. REED.

The expenses of those appointed to attend the Peace Conference in Washington, D. C., were referred to the Finance Committee.

Synod adjourned with prayer by R. H. Martin.

SATURDAY FORENOON, JUNE 5, 1926.

Synod met according to adjournment at 9:00 o'clock, was called to order by the Moderator, and constituted with prayer by S. F. Kingston. Devotional exercises were conducted by W. A. Aikin. The roll was called. The minutes of the preceding session were read and approved.

The report of the Home Mission Conference was read by its Secretary, J. C. Mathews, and taken up item by item. The report as adopted is as follows:

REPORT OF THE HOME MISSION CONFERENCE.

The Mission Conference of the Reformed Presbyterian Church met in the Walton church, Walton, New York, June 2, 1926, at 9:30 a. m., was called to order and opened with prayer by E. L. McKnight, Chairman of the Home Mission Board. E. L. McKnight was elected Chairman, J. C. Mathews Secretary, and F. L. Stewart Assistant Secretary.

The opening session of the Conference was very discouraging because so few of the representatives appointed by the Presbyteries were present to begin their duties.

Altogether, provision has been made for twenty-nine congregations. Two, Billings and Vernon, whose names appeared last year, do not appear this year; while one new name has been added, Eskridge, Kansas.

In four cases, Washington and Wyman, Iowa, Stafford, Kan., and Fresno, Calif., no requests were received but money was placed in the hands of the Home Mission Board to be used according to their discretion.

Because of difficulties in the way of its immediate realization, the Mission Conference decided as a matter of policy, not to enforce rigidly this year as a condition of participating in Home Mission Funds, the requirement for a reversionary clause to Synod's Board of Trustees in deeds for church property of those congregations applying for aid, but that this action be reaffirmed and insisted upon next year.

A recommendation of Synod last year called upon Presbyteries to forward approved applications for aid to Home Mission Secretary one month before the meeting of Synod in order that he might submit an itemized estimate of appropriations and a plan of work to the Mission Conference. This was done by only four Presbyteries: Central Canada, Kansas, New York and Ohio, and consequently the Home Mission Secretary was unable to submit any complete estimate or plan. However, the Home Mission Secretary prepared a detailed compilation of facts relating to each aid-receiving congregation covering the period of the past ten years and submitted the same to the Mission Conference with such comments as were warranted by these facts.

The appropriations recommended have in general been made in harmony with Synod's scale of minimum salaries, but in special cases, special conditions were taken into consideration and recommendations made accordingly.

The followng appropriations are recommended:

Central Canada Presbytery—

Delburne—$300 on condition they raise $300.
Lake Reno—$650 on condition they raise $750 in money.
Regina—$400 on condition they raise $400 for supplies.
Winnipeg—$1,100 for pastor or stated supply.

Iowa Presbytery—

Washington and Wyman—$500 was placed at the disposal of the Home Mission Board to be used according to its discretion in the Washington and Wyman congregations.

Kansas Presbytery—

Eskridge—$300 for pastor.

Stafford—$500. Placed in the hands of Home Mission Board to be used in the Stafford congregation if deemed advisable.

New York Presbytery—

Coldenham—$400.

Cornwallis—$800.

Montclair—$800.

White Lake—$600.

Ohio Presbytery—

Bellefontaine—$950 on condition they raise $850.

Cedarville—$115 for supplies on condition they raise $115.

Hetherton—$800 for pastor or stated supply on condition they raise $600 or $400 for supplies to be used $10 per Sabbath.

Ray—$200 for supplies to be used $10 per Sabbath.

Utica—$400 on condition they raise $1,100 in view of special conditions.

Pacific Coast Presbytery—

Hemet—$800 on condition they raise $800 in view of special conditions.

Fresno—$300. Placed at the disposal of the Home Mission Board for the cultivation of the field if deemed advisable.

Portland—$1,200 for pastor or $5 per Sabbath for supplies.

Philadelphia Presbytery—

Orlando—$600.

Pittsburgh Presbytery—

Bear Run and Mahoning—$800, on condition they raise $800 in view of special conditions.

North Union—$800. On condition they raise $600 for pastor or stated supply or $5 per Sabbath for supplies. In case a Seminary student be appointed, his compensation be adjusted by Home Mission Board.

Pittsburgh Syrian Congregation—$1,500.

Rehoboth—$750 on condition they raise $750 in view of special conditions.

Slippery Rock—$300.

Union—$1,000.

Youngstown—$1,000 for pastor or stated supply on condition they raise $1,000 or $5 per Sabbath for supplies.

Rochester Presbytery—

Lochiel—$850 with the urgent request that they raise their contributions to $400.

Recommendations:

I. That when the new application blanks for aid are printed they be amended to include the conditions required by Synod in its action at the 1925 meeting, Minutes of Synod 1925, p. 45, Items I and II.

II. That clerks of Presbyteries be instructed at the time of

sending out the application blanks for aid to urge as large an attendance as possible at congregational meetings where blanks are to be filled out.

III. That Presbyteries be instructed to urge their representatives to attend the Mission Conference when appointed, and that the same representatives should not be appointed as delegates to both Mission Conference and Co-ordinating Committee.

IV. Pastors of our congregations be urged to preach on the subject of Home Missions at least once each year and present the needs of the weak congregations.

Respectfully submitted,

E. L. McKNIGHT, Chairman.
J. C. MATHEWS, Secretary.

D. H. Elliott submitted his annual report as Secretary of the Forward Movement and of Young People's Work. It was considered item by item. In connection with item 6, W. J. Coleman and J. M. Wylie brought the greetings of the Pre-Synodic -Conference to the Synod. The report was adopted as a whole and is as follows:

FORWARD MOVEMENT SECRETARY'S REPORT

In our seventh annual report we wish to sketch briefly a survey of the year's work. There have been many open doors for service, both in the office and in the church at large.

The Schedule of Information concerning the departments of the Church's work was placed before the congregations, as directed by last Synod. Congregations that are well informed about our work support it well by prayer and contributions.

In the Office

The usual work of correspondence, preparation and distribution of literature and the direction of varied activities of the Church was carried on. The mid-week Prayer Meeting Topics were prepared, printed and supplied to the congregations. The Young Peoples Topic Cards were printed for nearly all of our societies, with their own committees and leaders. The regular Christian Endeavor Topics were used, with nine substitutions to adapt them more especially to our Church. All matters pertaining to the budget, including monthly or bi-monthly tables of contributions, were cared for as heretofore. Programs for the Presynodic Conference and the Y. P. Synodical Conference were prepared. We wrote letters and sent literature to Covenanters who live out of reach of the Church. We have 227 of these on our roll. A number of them in reply sent substantial contributions to the Budget. A directory of our city churches was prepared and published in the Christian Nation. Letters received in reply revealed that by this a real need had been met. Material was furnished for 30 pages in the Christian Nation. A table was prepared for each of the 27 aid receiving congregations, covering a ten year period of its history and work. This information was furnished to the Mission Conference. We were able to place two of our foreign missionaries in vacant congregations as stated supplies.

Miss Mary F. McFarland continues her work in the office as her services are needed.

Among the Congregations

Your Secretary spoke to twenty-two of our congregations during the year. A series of meetings was held in seven of these. In seven a conference was held with the elders and deacons. In five congregations a series of evangelistic meetings was conducted for one week or longer. We leave the report on evangelism to the Evangelistic Committee.

Your Secretary, at the invitation of the Central Board, visited the Southern Mission and conducted services for eleven days. He spoke thirteen times in the school and fifteen times in the church. He reached about 500 daily in the school and the audiences in the church ranged from about one hundred to four hundred and fifty. He held personal or group conferences with 156 students of the school from the high school down to and including the fifth grade. None of our fields presents a greater opportunity or yields a better response than that of Selma, Alabama.

We had also the opportunity of attending and addressing five of the eight Young Peoples Presbyterial Conferences. Many opportunities also opened for addressing young people in our public schools. The Secretary spoke on an average of three times a week throughout the entire year.

By the Printed Page

Besides the material prepared for the Christian Nation, 16,000 Daily Readings for Public Schools, bearing the endorsement of the State Commissioner of Education, were supplied to the teachers of Tennessee. 5,000 were sent to Pennsylvania and 300 to Kansas in addition to the 18,000 supplied last year.

Five thousand Hand-books for Young Christians were printed at the request of J. S. Tibby and these are in his office for distribution. Leaflets containing information on the Budget and the Winona Y. P. Conference were printed and distributed.

A library of twenty-three religious books has been in circulation among the leaders of the church. Through the influence of Rev. W. M. Robb, eighty copies of the book, "The Dynamic of Service," were furnished to us without cost, by the Great Commission Prayer League. These books, which are exceedingly helpful, are being loaned to any who will read them. The office will gladly loan any of its books to anyone who will pay the postage.

Work with the Budget

The Budget this year reached 90% of its goal. This is 5% less than the amount raised last year. The amount raised for all purposes was $49.60 per member over against $53.36 last year. A publicity campaign, by letter, leaflet, poster and by the pages of the Christian Nation, was conducted through the year. Treasurers Tibby and Steele reported to us month by month contributions made to them. These were combined into a table which credited the amounts due to each congregation. These tables were published regularly in the Christian Nation. Two presbyteries and fifty-two congregations raised in full the amounts assigned to them. Every congregation in the Church contributed something to the Budget.

Synod seems to be united on the Budget system of finance. Year by year, however, there arises some dissatisfaction with the

rules by which it is governed. The present rules are made to maintain a balanced support for all departments in keeping with the proportions designated by Synod. The objection is made that the rules as now operative interfere with the liberty of giving over and above the Budget. That when one designates to a special cause his contribution is neutralized by withholding from that cause a similar amount from the undesignated funds. It is urged that support is being withheld or diverted into channels outside of the Church because of the rigidity of our rules. Some flexibility has been given to congregations, but it extends to the individual only in case his congregation has first paid its budget in full, or is meeting its assignment month by month.

Your Secretary can see one instance where injustice under the present rules might appear. After a member has paid his full tithe it seems the way should be open by which he could give a free will offering to a cause over and above the Budget if he so choose. Our present rules do not provide for this.

We must guard against injustice to the less popular causes. We cannot yield to any plan by which one cause shall be proportionately overfed at the expense of starving another. But if there are, here and there, a few individuals who conscientiously feel that their liberties are being abridged and who, for this reason, are withholding their support, could we, in some way meet their situation without injury to the Budget plan of giving? We believe our people are now committed to the Budget and would not consent to go back to the old way. We think that no matter what new provisions Synod may make, the rank and file will keep on giving to the Budget, just as in the past, without any designation whatsoever.

Can we not, at this Synod, put on trial for one year, some flexible rule for individuals and tabulate its effects on the Budget as a whole? Next year a report can be made and the rule be re-affirmed or rescinded as Synod may see fit.

Work with the Young People

Besides arranging the Young Peoples Topics and printing the Topic Cards, and attending to other matters relative to the societies, the BIG work of the year in the Young Peoples Department has been in planning for the Synodical Conference to meet at Winona Lake, Ind., August 6-15 of this year. After the Young Peoples' Presbyterials voted for such a Conference and the Synod had given its approval, your Secretary proceeded with the arrangements.

Advertising material was prepared and five of the eight summer conferences visited in the interests of this event. To the other three Conferences advertising matter and plans were forwarded and placed before them. Enrollment cards were presented in all the summer gatherings to ascertain how many were planning to attend. More than 500 from East to West said they were expecting to go. While this is not a definite promise, yet the enrollment indicated the widespread interest of our young people in this undertaking. All necessary plans have been made with the Winona management.

This will be a ten-day Conference with forenoons and evenings given to the sessions and the afternoons to recreation. Sep-

arate programs are being arranged for both the Young People and the Juniors. In each division there will be periods of devotion and Bible Study during the forenoon. There will also be a separate division for Bible Study for the older people who attend. All will meet together for the evening sessions. The morning periods following the Bible Study will be occupied with discussions on various topics of interest conducted mostly by the young people themselves. The following interests will each be given an evening on the program: Theological Seminary, Geneva College, Evangelism, and Missions. Another evening will be occupied by a noted speaker from outside our Church. On still another, the Conference is invited to attend the program of the Winona Bible Conference which will begin its sessions on the Friday before we close.

In all these plans we are seeking to make the spiritual side predominate. We ask pastors and elders to encourage their young people and all others who can to attend. Will you not make this Conference a subject of daily prayer, that it may prove a revival season to our young people and the beginning of a new era in the Covenanter Church?

The Pre-synodic Conference

This year our place of meeting was especially suited for our Pre-synodic Conference. We were richly entertained at the country home of Mr. and Mrs. W. R. Russell. The morning sessions were held at this home, and the evenings in the Walton church. We had a good attendance and a season of great blessing together. The Conference united with the Walton and Bovina congregations in a Communion season on the Sabbath at the Walton church.

Expense Account

The expenses of the office and for travel for the synodical year were	$1,081.37
The receipts	1,020.61
Leaving a difference of	$ 60.76

The office lacked only $60.76 of paying all expenses for the year.

A Forward Glance

There are in the religious field some forces at work that we do well to take account of and co-operate with. The Pocket Testament League and the School-bag Gospel League are doing wonderful work in encouraging people and especially school children to read the Scriptures. Every pastor and session would do well to lead their people into these lines of service.

The Laymen's League is also doing a great work in developing the prayer life of the laymen and training to do personal work. Is not this one of the great needs of the Covenanter Church? Are we not failing to lead our people out just along these lines? The Laymen's League, with headquarters at the Diamond Bank Building, Pittsburgh, Pa., will furnish information to any who will apply.

The Sesqui-Centennial officials have written the Forward Movement Office asking for any exhibits our Church might desire to display at the Exposition. Perhaps the Church would desire

to exhibit the Covenanter Service Flag prepared by Mr. Pritchard and now on display at Washington.

Since this is a day when great emphasis is being laid on "pictured knowledge," would it not be well to prepare to present by lantern slides the various lines of our Church's work? We should at least have access to one set of slides on the College and Seminary, another on our Foreign Missions, and another on our Home Missions. Other Boards or Committees might profitably prepare a set with which to give publicity to their work. These sets could be used by the Forward Movement Secretary in the congregations where he goes and by any others who might wish to use them. They could be kept in a central office and loaned to pastors who cared to use them in their own communities.

Synod in 1924 voted to continue the Forward Movement for another five years. Three more years of this period remain. But if Synod desires to undertake any re-grouping of the departments of the Church as was suggested in a recent issue of the Olive Trees, the Forward Movement Secretary is ready to turn over his office and work to be made to harmonize with any such plan.

Was there ever a time when the Covenanter Church was needed more than now! As other churches abandon the Psalms in worship and silence their testimony against the secret empire; as the larger denominations are battling with higher criticism and unbelief, was there ever a greater need for a church that will uphold the truth in all its phases and unitedly witness for the inspiration of the Word of God! Devout Christians in many churches complain that when they give money for their church's work so much of it must be spent to support modernist missionaries, skeptical teachers in their colleges and seminaries and for church publications that are sowing the seeds of death.

Should we not appreciate our Church as never before! Should we not gird our loins anew and stand consistently and unitedly for the defense of the Gospel!

But we need to beware lest our outward devotion to truth might prove our undoing. Heterodoxy cannot be conquered by mere orthodoxy. We cannot save ourselves by mere devotion to principles, though they BE principles of truth. We must not ground our hope on the righteousness of our cause. Many righteous causes have failed. Our doctrines and forms of worship may be in accord with the word of God, but the presence of sin and the absence of love may bring defeat to a cause that is outwardly just. The church will triumph not because of its loyalty merely to principles, but to the Person who gave us the principles; not because of its love for abstract truth, but because of its love for the PERSON who said, "I am the truth." Principles are vital and full of building power only as they are related to the person of the Lord Jesus Christ.

Let our great aim and prayer be that our doctrines, our principles, our forms of worship, our Church and ourselves may be filled and controlled by the Holy Spirit's presence and power.

> "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and

length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

We would recommend:

1—That our ministers and elders study the work of the Pocket Testament and School-bag Gospel League and the Christian Laymen's Association and seek to enlist their people in these various kinds of work.

2—That the larger Boards of the Church be asked to consider the preparation of a set of lantern slides illustrating their work, and that these be located in some central place and made accessible to pastors and others who care to use them.

3—That the Philadelphia pastors, with F. L. Stewart as chairman, be made a committee to put on display at the Sesqui-Centennial celebration any exhibits for our Church which they may see fit.

4—In order to test its effect on the Budget at large, Synod takes the following action:

For this coming year the individual will be granted the right to contribute to specific causes over and above the Budget, providing he shall so specifically designate. Synod does not encourage this method of giving and no public appeal is to be made by any department for contributions under this provision. After observing its effects Synod next year will re-affirm or rescind this action.

5—That Synod, through its Moderator and Clerk, will send a message to the Young Peoples' Synodical Conference to meet at Winona Lake, Ind., August 6-15, 1926. Also, that Synod hereby pledges its prayer support to this undertaking and that it will engage in prayer in behalf of this Conference.

6—That, since the Pre-synodic Conference appointed W. J. Coleman and J. M. Wylie to carry a message to Synod from the Conference, these representatives now be heard.

Respectfully submitted,
DELBER H. ELLIOTT,
Forward Movement Secretary.

The sermon by the retiring Moderator was requested for publication.

Synod adjourned to Monday morning at 9:00 o'clock with prayer by R. C. Wylie.

MONDAY FORENOON, JUNE 7, 1926.

Synod met according to adjournment, was called to order by the Moderator, and constituted with prayer by M. M. Pearce. Devotional exercises were conducted by J. M. Wylie. The roll was called. The minutes of the Saturday forenoon session were read and approved.

Mr. E. Raymond Wilson, of the Morning Sun, Iowa,

congregation, having been awarded the Japanese Brotherhood Scholarship for study in Japan, was presented to the Synod and spoke of his mission to that country. Synod authorized Mr. Wilson to convey the greetings of the Synod of the Reformed Presbyterian Church to the students and others with whom he might come into contact in Japan, the greetings to be formulated by the Foreign Board.

On motion of John Coleman, the Committee on Foreign Missions was requested to draw up resolutions expressing the attitude of the Reformed Presbyterian Church toward the industrial and commercial exploitation of the nations of the Orient and of South America, and toward any governmental support of such injustices.

Synod engaged in a season of prayer for Mr. Wilson, being led by F. M. Wilson, J. C. Mitchel and R. C. Adams.

The Rev. J. C. Blackburn of Clarksville, Georgia, of the Southern Presbyterian Church, was extended the courtesies of the floor and addressed the Synod.

On motion of J. C. McFeeters, a committee of five was authorized to investigate the question of divine healing. The naming of the committee was referred to the Committee on Nominations.

A committee consisting of R. C. Wylie, R. C. Reed and R. C. Adams was appointed to secure, if possible, for the Historical Society the sword of Richard Cameron, said to be in possession of a family in Ohio.

J. B. Willson was appointed to write a letter to the friends of the Rev. G. B. White, deceased, of Chester, South Carolina, who had for many years cared for the old Covenanter cemetery at that place.

The Synod instituted a permanent Committee on International Relations to report from year to year. The naming of the committee was referred to the Committee on Nominations.

The Committee on Nominations was directed to name one to deliver an address in connection with the memorial service.

The report of Bible Readers was submitted by the Chairman, O. F. Thompson, adopted as a whole and is as follows:

REPORT OF COMMITTEE ON BIBLE READING.

Synod's Committee on Bible Reading would respectfully report:

About thirty-five hundred Daily Bible Readers were ordered this year, somewhat less than last year. Also two hundred and forty-five Yearly Readers were ordered, which was considerably

more than last year. About one hundred and fifty Bible Memorizing Folders were also ordered. About forty-five diplomas were granted, a few of which were for the year before.

A card was sent to each congregation in the interest of the Readers and in preparation for the ordering of the Readers.

Four hundred Daily Bible Readers were ordered by the Church in Ireland.This was 100 more than the year previous.

The Bible Readers are neither Bible, commentary nor concordance. They are more like a primary road with a sign board at every cross roads to direct you safely into the next mile, lest you should be tempted to turn aside and forsake the road you had chosen. Every day as you look up your reference for the day and read it, you also see the reference there before you pointing you into tomorrow's reading and bidding you not forget nor neglect it.

So, while the Readers are not BIBLE themselves, they have been the means of making regular Bible reading Christians of many who otherwise would have soon given up a purpose to read the Word every day through the year.

Financial—		
Printer's bill	$ 98.75	
Postage and other expense	11.65	
		$110.40
Balance from 1925	1.89	
Receipts from Daily Readers and Memorizing Folders	103.06	
Receipts from Yearly Readers	10.61	
		$115.56
Balance on hands		$ 5.16

We recommend:

That pastors and Sabbath School teachers, as well as parents be urged to make a special effort to enlist the children of the church in the use of the Bible Readers, as a help to them in becoming regular readers of the Word of God.

That the reading through of the whole Bible in a year be urged as a means of gaining a more comprehensive grasp of the Word as a whole and as a means of increasing spirituality.

That the receipts from the Yearly Readers be used in balancing accounts this year and that the balance this year be carried over.

Signed by all the members of the Committee.

OWEN F. THOMPSON.
BOYD A. WHITE.
JOHN L. PATTERSON.

Mr. J. S. Tibby, Synod's Stated Clerk, submitted his annual report, which was adopted and is as follows:

REPORT OF THE STATED CLERK.

Summary

The summary for the year is: 11 presbyteries, 97 congregations, 4 mission stations, 123 ministers, 407 elders, 397 deacons and trustees, 9 licentiates, 9 theological students, 7,291 in the

home field. In the foreign field, Latakia reports 242 members; Mersine, 15; Larnaca, 58; Nicosia, 41. No report from China, 8,081 in Sabbath School, 1,826 in young people's societies, 2,531 tithers, 39 parsonages.

Congregations

There are 97 congregations in the home field; Billings, Okla., congregation was disorganized June 3, 1926. North Union, Pa., congregation was reorganized July 25th, 1925. 72 have pastors, 25 without pastors, 31 congregations report an accession in all of 359 members, 30 report no accessions.

Ministers

There are 123 ministers, 69 are pastors, 6 stated supplies, 7 in the foreign field, 3 in reform work, 5 at Geneva College, 1 half time at Geneva College, 3 in outside colleges, 2 in the theological seminary, 1 in Sabbath School work, 6 in secular callings, 1 Forward Movement Secretary, 14 retired. R. J. Dodds departed this life November 17, 1925, at Regina, Canada. T. H. Acheson passed away December 29, 1925, at Atlantic City, N. J. Roy A. Fullerton, Remo I. Robb, and Robert C. Ward were licensed May 11, 1926, at College Hill Church; Wylie M. Dougherty, May 7th 1926, at Sterling, Kan., and Armour J. McFarland, May 7th, 1926, at Philadelphia, Pa. Ralph H. McKelvey, May 11, 1926, at Bellefontaine, Ohio, to preach the gospel of Jesus Christ.

William M. Doig was ordained and installed pastor of the Millers' Run, Pa., congregation June 16, 1925.

W. C. Allen was released from the pastoral charge of Rehoboth, Iowa, congregation on August 28th, 1925. E. L. McKnight was released from East End congregation May 11th, 1926. G. S. Coleman of Hopkinton, Iowa, congregation, Feb. 8th, 1926; S. Edgar of Eskridge, Kas., congregation, August 27th, 1925; F. F. Reade of Youngstown, Ohio, congregation, May 11th, 1926. A. W. Smith was installed pastor of the Barnet, Vt., congregation, May 25th, 1925.

H. G. McConaghy was installed pastor of Lake Reno, Minn., congregation, July 21st, 1925; J. G. McElhinney of Denver, Colo., congregation, June 18th, 1925; W. G. Robb of Old Bethel, Ill., congregation, July 15th, 1925; W. J. Sanderson, joint-pastor of United Miami and Belle Center, Ohio, congregation, July 21st, 1925; S. Edgar of Santa Ana, Cal., congregation, October 8, 1925; J. K. Gault of Bear Run and Mahoning, Pa., congregation, October 22nd, 1925; W. M. McNeel of York, N. Y., congregation, December 4, 1925; D. B. Elsey of Coldenham, N. Y., congregation, July 28th, 1925; E. L. McKnight of Allegheny, Pa., congregation, May 27th, 1926.

Communicants

7,291 members are reported in the Home Field, a decrease of 73. Illinois Presbytery reports a gain of 2; Pacific Coast of 18; Philadelphia of 1; Central Canada reports a loss of 2; Colorado of 16; Iowa of 2; Kansas of 15; New York of 16; Ohio of 20; Pittsburgh of 21; Rochester of 10.

116 members were certified to other congregations; 68 joined other denominations; 128 passed away; 83 not certified.

117 Covenanter children joined the church of their parents; 121 members came from other Covenanter congregations; 49 were

admitted from sister denominations and 66 from the world. Sterling, Kansas, with a net increase of 12, had the largest accession. Winchester, Kansas, congregation heads the list with a membership of 231.

Contributions

According to the reports of the three general treasurers, $90,639.24 was contributed to the work of the church. This is $12.43 per member or 52 cents per member less than last year.

Congregational Treasurer's report collections of $2,433 for the American Bible Society; $4,942.00 for National Reform, $2,262.50 of which came from a bequest; $129,816.00 for pastors' salary; $75,219.00 for the Budget; $149,237.00 for miscellaneous purposes, or total contributions of $361,647.00, which is $31,333 less than last year. This is $49.60 per member, as against $53.36 per member of the previous year.

Certified copies of the 1924 Synodical minutes were deposited in the safety box.

Respectfully submitted,
JAMES S. TIBBY, Stated Clerk.

Synod took recess until 2:00 p. m. Prayer by S. E. Greer.

MONDAY AFTERNOON, JUNE 7, 1926

Synod reassembled at the appointed hour, was called to order by the Moderator, and led in prayer by J. M. Foster. The calling of the roll was dispensed with. The minutes of the morning session were read and approved.

The Synodical collection for the janitor and typist was taken, amounting to $41.85.

The report of the Committee on Discipline was submitted by the Chairman, J. R. W. Stevenson, and taken up item by item. The report was adopted as a whole. The appointment of the Judicial Commission required by the report was referred to the Committee on Nominations. The report is as follows:

COMMITTEE ON DISCIPLINE

Dear Fathers and Brethren:

Your Committee on Discipline would respectfully report:

Four papers have been placed in our hands. First a request from the Pacific Coast Presbytery for a declaration of the status of the Presbytery. Your committee recognizes some irregularities in connection with the pro re nata meeting at Pacific Palisades in August, 1925. These were also recognized by the Presbytery. We understand that most of the ministers were present and a good representation of elders. Your committee is of the opinion that under the extraordinary circumstances Pacific Coast Presbytery was justifiable in the action taken inasmuch as the

main business transacted was to change the time and place of meeting, and that the Presbytery is not thereby disorganized.

2. A request from our missionaries in the Levant for a revival of the Syrian Commission. We recommend that the request be granted and that Rev. A. J. McFarland be appointed as convener of the commission, which shall consist of the ministers on the field and such among the missionaries as have been or may yet be ordained to the eldership.

3. A paper from our Philadelphia Presbytery brings to Synod the following questions in discipline: After a case of discipline involving the standing of a deposed minister has been issued by Presbytery and after the same case has been referred to Synod and a decision has been reached by a judicial commission of that body in harmony with the decision of Presbytery.

First. Can the same case be taken up and decided by a session? In the Presbyterian form of church government, the session is regarded as an inferior court, and is not competent to adjudicate a case which has originated in a Presbytery and has been decided by Synod, and that a statement of standing with charges attached does not alter this fact.

Second. Inasmuch as one of the sessions under the care of this Presbytery has taken action in restoring to membership in the Reformed Presbyterian Church a deposed minister whose case was issued by this Presbytery and by Synod's judicial commission, he having been granted at his own request a letter of standing with charges attached, Presbytery called Synod's attention to the action of that session, and asks a ruling and instructions by Synod.

The paper placed in our hands gives neither the name of the deposed minister, nor of the session, therefore it lies within the province of your committee to pronounce judgment only upon the action itself, such action on the part of the session savors of rejection of the Presbyterian form of church government, and adoption of congregationalism. Whether intentional or not, it savors of the spirit of defiance of the authority of superior judicatories, and practically defeats the end of discipline, reversing or setting aside the decision of a higher court, and of the highest court of this ecclesiastical body. As the authority of this court is involved, and since the inferior court was incompetent, we recommend that the decision of said session be declared null and void. We further recommend that this Synod shall appoint a commission competent to act at any time said minister desires to return to membership.

4. A question concerning organization of a presbytery in China. Authority was once given by Synod for this and we recommend that such action be renewed, also that our missionaries be encouraged to transfer their membership to our church in China before such organization be effected.

Respectfully submitted,

J. R. W. STEVENSON,
W. O. FERGUSON,
D. R. TAGGART,
D. C. ELLIOTT,
E. A. BAIRD.

Miss Martha Foster McNeil, of the Second Church New York, addressed the Synod as the representative of the Near East Relief. Suitable recommendations with reference to the participation of the church in this work are contained in the report of the members of the Advisory Committee. The offering at the union service on Sabbath evening, which was for the Near East Relief, amounted to $64.00.

The report of the Committee on Home Missions was read by the Chairman, J. B. Gilmore, and adopted item by item. In considering the report as a whole, L. W. Michael, J. C. McFeeters, and R. J. McIsaac spoke for the Southern Mission; J. R. W. Stevenson and Paul D. White for the Indian Mission; W. J. Coleman for the Domestic Mission. An extract from a letter written by Miss Lytle Stormont of the Southern Mission was read by J. C. Slater. T. M. Slater spoke with special reference to the need of a church building at Montclair. The report was adopted as a whole and is as follows:

REPORT OF COMMITTEE ON HOME MISSIONS.

The Committee on Home Missions would respectfully report:

Two papers have been referred to us—the Report of the Board of Home Missions, and the Report of the Jewish Mission Board.

We join with the Board of Home Missions in sorrow for the death of Dr. T. H. Acheson, who is truthfully spoken of as one whose "personality was pleasing, his presence attractive, and his counsel wise." We likewise rejoice with the Board in the present hopeful improvement in the health of Rev. J. B. Willson, another member of the Board, who has been seriously ill.

The most significant portion of the report, considering the vital character of the matters dealt with and the difficulty of remedying the conditions calling for remedy, is the portion in regard to the department of Domestic Missions, that is the aid-receiving congregations of our church. The report portrays this portion of our church in the following statements:

"Some congregations have had little preaching through the year. Scant attention has been paid to the ordinances in others. But for the most part the weaker congregations have taken what preaching they could secure and have kept up the prayer meeting, the Sabbath school, young people's meetings, etc., so that the worship and witness have been maintained. This picture furnishes food for thought and a challenge to wise and faithful action in aid of these congregations for it is to be remembered that aid-receiving congregations number upwards of thirty, more than one-fourth of the whole number of congregations in the church. How difficult it is to provide preaching for the vacant congregations is indicated, among other things, by the fact that the Board's report, while stating that "under the present plan, we do not seem to be reaching the highest degree of efficiency in serving our needy congregations," confers a feeling of difficulty as to

what might be suggested as a better plan. Whatever may be done by our weak congregations and the rest of the church in aiding them, one thing should not be allowed, which is to become discouraged. We read of Gideon's three hundred that at one time though weak, they were still pursuing." We who are the followers of Gideon's Lord, who, we are assured "shall not fail nor be discouraged till he have set judgment in the earth," should not be discouraged. Congregations which though small as to numbers are made up of persons who believe the truth in these days when so many are coming to disbelief, are performing a most valuable and timely service in standing for the truth.

We note with deep gratitude the hearty reception by the Faculty and students of Knox Academy to the evangelistic meetings during the past year conducted by Dr. Elliott, and the rich fruits of these meetings in the lives of the students, in Selma congregation and the community; also the constant daily Christian instruction with its constant fruits. The work of our Southern Mission, as described in the Board's Report, is a striking example of well rounded out education—literary, industrial and spiritual.

The Indian Mission, we are glad to note, gives evidence that the remarkable spiritual quickening reported a year ago was not merely temporary, but under the blessings of God on the consecrated leadership of the missionary in charge, there are still many instances of earnest Christian living and service. At the same time, because the Indians are faced with many temptations, and because some have fallen before these, the Board fittingly makes the appeal that "Earnest and unceasing intercession should arise to God in behalf of the workers and those among whom they labor.

The Jewish Mission during the past year suffered a great loss when Miss Emma McFarland who had given nine years of faithful service was obliged to resign on account of illness. The mission has been signally favored, we believe, in securing to take Miss McFarland's place, Miss Elizabeth Forsyth, sister of Miss Annie Forsyth. It should be particularly noted that the missionaries in charge have faithful helpers from the three Philadelphia congregations and express deep appreciation of these helpers in explaining the success of the mission. While the activities of the mission are richly varied, so much so that we have not the space to recall the different features of the work, thus meeting the needs of different classes and ages, the fundamental aim is to give the word of God to the people in their own language and to help them see what Jesus warned the Jews of His day they were failing to see, that the one of whom the Scriptures testify is Jesus. What our missionaries are doing is sowing in a most definite and efficient manner the seed of divine truth which God has promised will not return void. This is a special reason and a sufficient reason why our church should with unceasing and increasing zeal support our Jewish Mission.

We recommend:

1st. That Synod call particular attention to, and emphasize the action of the mission conference of a year ago which reads, "That the Presbyteries urge self-supporting congregations to loan

their pastors, with salary paid, for a month more or less each year to some weak congregation without a pastor."

2nd. That in accordance with the recommendation of the Board of Home Missions, at the close of the discussion of this report, Synod engage for a short period in special prayer for the work in our various Home Mission fields and for the laborers in these fields.

3rd. That in accordance with the recommendation of the Board of Home Missions, S. G. Conner, J. C. Slater, and J. B. Willson, whose terms expired last year and who should have been re-elected, be regarded as elected last year with terms expiring at the same time as if they had been elected, and that William Doig be elected to succeed T. H. Acheson, and that instead of R. J. G. McKnight, whose term expired last year, and who wishes to be relieved from membership on the Board, A. J. Khouri be chosen; also that William Blair be made a member of the Board.

4th. That W. J. Coleman, R. C. Wylie, R. C. Reed, and A. C. Coulter, whose terms have expired, be chosen their own successors.

5th. That in response to the request of the Jewish Mission Board for someone to be appointed to fill the vacancy on the board caused by the resignation of R. J. Crawford, Elsworth Jackson be chosen; that F. M. Wilson, Dr. Susan Wiggins, and R. W. Duncan whose terms expire be re-elected; and that in accordance with the recommendation of the Board, the following additional names be added: Mrs. J. C. Graham, John Crozier, Miss Sarah Archer, and John Calderwood.

6th. That according to the recommendation of the Board of Home Missions, J. C. McFeeters and R. J. McIsaac be heard in behalf of the Southern Mission; J. R. W. Stevenson and Paul D. White in behalf of the Indian Mission, and R. C. Reed and W. J. Coleman in behalf of Domestic Missions; and, in accordance with the appointment of the Jewish Mission Board, F. L. Stewart in behalf of the Jewish Mission.

Respectfully submitted,

J. B. GILMORE,
W. J. SANDERSON,
J. K. GAULT.

REPORT OF THE BOARD OF HOME MISSIONS.

The growing years keep recording the works of the right hand of the Most High. Nor are we always able to discover His immediate purpose in the rapidly shifting experiences that fall out to us by the way. Often indeed deepest mystery is sharply engraven across God's dealings with His people, and we become conscious that "What He does we know not now," but we move on in the faith that, for the present, "He doeth all things well" and, for the future, "we shall know hereafter."

Not at all as we would like, has our work prospered during this last year, nevertheless we have much for which to be thankful. Any lack of success is not to be laid at the feet of the Lord Jesus, but to us belongeth confusion of face as we survey once more our sinfulness, our lack of faith, our inactivity in the Lord's work. Truly our short-comings are very manifest in many direc-

tions. The blessing has been fully as large as our faith and efforts warrant.

Our regular bi-monthly meetings have been held throughout the year and have been fairly well attended.

The illness of Dr. T. H. Acheson, noted in our last report to Synod, resulted in his death December 28, 1925. Dr. Acheson was for many years a valuable member of this Board. He was conscientious in his attendance upon its meetings and in the performance of all the duties that fell to his hands. His personality was pleasing, his presence attractive and his counsel wise. Having served his generation, he fell on sleep." The Board records with sorrow his death, but rejoices in his noble Christian life and the splendid service he rendered through the years in the kingdom of God.

During the year the hand of God has been laid upon another of our members—Rev. J. B. Willson. For a goodly portion of the year he has been unable, on account of illness, to attend any of the meetings of the Board, or to take any part in its business. We are rejoiced to report that he appears to be regaining his health and we pray God for his complete recovery. By these and other providences in our midst, we are all admonished to "work while it is day, for the night cometh," and to keep our house in order "For in such an hour as ye think not the Son of Man cometh."

Home Missions

Early in the year, following out Synod's instructions, your Board sought one to labor as a stated supply in certain vacant congregations. J. K. Robb was chosen and has labored in a number of congregations during the year. The time for which he was chosen will expire at the end of June. It is not the purpose of the Board to continue his services in this capacity. We have made all the effort that appeared to us to be possible, to see that congregations needing financial aid or seeking preaching, should be supplied.

The Board feels the embarrassment of seeming to interfere with the efforts of Presbyteries for their respective congregations. It would appear, that if some arrangement could be made by which the work of supplying vacant congregations were made to head up in some kind of central supervision over all of them, a gain would be made over the present system. Perhaps this could not be done. Perhaps it would not be wise. But under the present plan, we do not seem to be reaching the highest degree of efficiency in serving our needy congregations. Some congregations have had little preaching through the year. Scant attention has been paid to the ordinances in others. But for the most part the weaker congregations have taken what preaching they could secure and have kept up the prayer meeting, the Sabbath school, the Young People's meeting, etc., so that the worship and the witness have been maintained.

Your Board entertains a deep concern for the welfare of these congregations, and would again call attention of Synod to the importance of doing all possible to sustain and build them up. All the work of the church ultimately depends upon the success of her congregations. These smaller congregations as well as the

larger are necessary to the life and work of the church as a whole. Will Synod not encourage Presbyteries to keep a watchful eye on every one of their congregations and lend a helping hand everywhere possible?

We began the year with a deficit of $2,185.65. Receipts amounted to $19,793.09. Expenses, $19,810.61; Balance overdrawn, April 1, 1926, $2,203.17.

We ask $14,000.00 for this Mission for the ensuing year.

Southern Mission

The year at the Southern Mission has been marked by the manifest favor of our covenant God. The school year at Knox Academy began September 28th and came to a close May 14th. All the teachers were present at the opening except Miss McGee, who was unable to return this year on account of poor health. Mrs. Nannie French of Winchester, Kan., was secured to take her place. Again we desire to record with deep appreciation the valuable work done through a number of years by Miss McGee at Knox. We sincerely hope that she may be returned to her full health again.

The enrollment in the school this year was 584 and as in former years was limited by accommodations. Many who sought entrance had to be turned away. Knox's capacity appears to be around 550. In the Senior High School there are 45 enrolled and in the Junior High, 122. A great leakage appears as the higher grades are reached. But as Prof. McIsaac observes, "The pupils who do stay in until the end of the course are likely to be the most desirable ones both mentally and morally. They are by no means perfect but they are interesting young people and I think we can count on most of them being of some account to their race."

God has given to both teachers and pupils a large measure of health throughout the year. We are sorry to have to report, however, that Mrs. McIsaac has been called upon to pass through a serious and continued illness. We are glad to note a degree of recovery. May the Great Physician give her fullness of health and strength again.

The attendance at school this year has been very good and the interest encouraging. The graduating class consists of three boys and eight girls. The work has been carried on along the regular lines. In the industrial department, the boys from the sixth grade up were given a half day each week under the instruction of Mr. Bottoms and the girls from the same grades have instruction in sewing, cooking and house work from Miss Fowler.

The labors in the Home Department have been attended with good success. Increased interest in the reading room is manifest. Attendance this year of boys and girls was approximately 2,900. The number of books issued totaled 2,038. This is quite an advance over last year. The mothers meetings for prayer and discussion of their problems have been continued through the year and both Mrs. Robb and Mrs. Senegal testify to their value. Over 1,300 homes were visited by your workers. Mrs. Senegal writes, "The Home Department is doing a great good for the people of Selma and they are truly appreciative of it. Many there be that unite with me in expressing their gratitude to you

for the establishment of this work and my earnest prayer is that God's richest blessing may be upon you all." These two workers, Mrs. Robb and Mrs. Senegal, deserve great credit for their untiring, consecrated and effective labors in the homes of the colored people and with the mothers and children.

Your Board is greatly rejoiced to report to Synod that you have a splendid corps of workers doing your work at Selma. We trust you will support them loyally, by prayer, by encouragement, and with your money. The work in the congregation goes along as usual. They have a good Sabbath School and Young People's Society.

Dr. Elliott, at the request of the Board, visited the Mission in January and held a series of meetings continuing ten days. Let us close our report relative to the Southern Mission with some extracts from Mr. Elliott's report to the Board on his visit to the Mission. "They have a fine student body this year and the work is carried on in a very efficient and orderly way. The High School is exceptionally fine and the religious atmosphere is very marked. The religious training is put to the front in all the work of the school. Twice a week students recite by classes portions of the Bible and Catechism they have learned during the week. It is very common to turn a part of a class period into a prayer service in which the students take part. The High School and eighth grades have Christian Endeavor Societies which meet in a devotional service once a week. The teachers do a great deal of personal work among their students."

Speaking of the special meetings, Mr. Elliott says, "I spoke in chapel each morning, where all were gathered except the two smaller classes. These 500 or so listened to these chapel talks with marked attention." Mr. Elliott held daily conferences with the pupils on the question of their spiritual lives. The total number who volunteered to go for these conferences was 156. Of these 111 were professing Christians, and 45 non-professors. In these conferences 44 confessed Christ and all but four of the remainder signed cards of reconsecration.

Mr. Elliott writes further of the services at the church, "The attendance was fine in spite of some rainy nights. The average attendance would not be less than 125. On the last Friday night which was announced as 'Young People's Night', every corner was packed and many were standing. I never spoke to a more orderly, interested and responsive audience. We held the communion on the last Sabbath. Seven young people joined the church, six of whom were baptized. The policy of sending one or two workers to the field to gather in the fruits of our work is very important and should be continued."

Our balance in this mission treasury at the beginning of the year was $3,372.12. Receipts amounted to $11,329.78. Expenditures, $15,001.73. Balance, April 1st, 1926, $299.83.

We are requesting for this Mission for the coming year, $9,000.00.

Indian Mission

At the Indian Mission the workers have been on the ground and busy throughout the year. Meetings have been kept up at the Big Ben chapel among the Apaches, being held every Sabbath

morning. At the Mission church the Sabbath services are held in the afternoon. The regular attendance has not been what could be desired at either of these places. The Wednesday evening prayer meeting is well attended and interest good. Mr. White, writing early in the year, says, "We are attempting to do all we can along spiritual lines. At present I am preaching three sermons and teaching a Bible class through an interpreter each Sabbath. Last Wednesday evening we had 43 at prayer meeting. These mid-week meetings have been well-attended and the interest is growing." Of the fall communion Mr. White writes, "We had a splendid communion season with Rev. Jesse Mitchel as assistant. Fifty-nine or sixty sat at the table. It was fine to see the Indians coming to the table, with Yellowfish leading the Commanches up one side of the table and Big Ben leading the Apaches up the other side and the white people filling in on both sides. More Apaches came this time than usual."

Rev. J. R. W. Stevenson assisted at the communion this spring. He writes, "At first the bad roads hindered attendance, but Friday and Saturday they dried some and Sabbath was a lovely day and the attendance quite good. There were four names added to the roll and four children baptized. Of the new members, one came from the Reformed Church and one from the Baptist Church. There were at least sixty-five at the Lord's table. The Indians appeared greatly pleased and encouraged."

The temptations the Indians have to meet are very great and a number of them are new travelers on the Jesus Road. Some have fallen before the attacks of the enemy. Most earnest and unceasing intercession should arise to God in behalf of the workers and those among whom they labor.

At the beginning of the year we had a deficit in the treasury of this Mission of $669.11. Receipts for the year, $7,407.30. Expenditures, $7,484.31. Balance overdrawn, April 1st, $746.12. For this Mission, for the coming year, your Board is asking Synod for $5,000.00.

We recommend:

1. That Synod again declare its high appreciation of the whole-hearted consecration and faithful labors of those who have given themselves to the Lord's work in our Home Mission fields.

2. That Synod encourage as far as possible those congregations of the church that have become weakened in numbers and somewhat depressed in spirit, to hold on loyally in faith and hope that the Divine blessing may come, to the end, not only that they may continue the ordinances but also that they may be built up in numbers, in spiritual power and influence.

3. That at the close of the discussion of the report of the Committee on Home Missions, Synod engage for a short period in special prayer for the work in our various Home Mission fields and for the laborers in these fields.

Through some oversight at the last meeting of Synod, those members of the Board whose terms expired last year, were not re-elected. They were T. H. Acheson, R. J. G. McKnight, S. G. Conner, J. C. Slater, and J. B. Willson.

We recommend that S. G. Conner, J. C. Slater and J. B. Willson be regarded as elected last year with terms expiring at

the same time as if they had been elected and that William Doig be elected to succeed T. H. Acheson and that instead of R. J. G. McKnight, who wishes to be relieved from membership on the Board, A. J. Khouri be chosen; also, that William Blair be made a member of the Board.

The term for which W. J. Coleman, R. C. Wylie, R. C. Reed and A. C. Coulter were elected, has expired, and their successors should be chosen at this meeting of Synod.

J. C. McFeeters and R. J. McIsaac have been named to speak before Synod in behalf of the Southern Mission, J. R. W. Stevenson and Paul D. White in behalf of the Indian Mission, and R. C. Reed and W. J. Coleman in behalf of Home Missions.

Respectfully submitted in behalf of the Board,

E. L. McKNIGHT, Chairman.

REPORT OF THE JEWISH MISSION BOARD.

The Jewish Mission Board respectfully reports:

The Jewish Mission Board has held four meetings during the Synodical year. The Board was very sorry that Miss Emma McFarland had to give up her work because of illness. The Board granted Miss McFarland a year's leave of absence to recuperate. Miss McFarland, however, sent in her resignation. We as a Board, regretted to take action, but after careful consideration, Miss McFarland's request was granted. Miss Emma McFarland has given nine years of faithful and untiring service as a missionary to the Jewish Mission. She is greatly missed by Miss Forsyth, by the Board, and by the numerous community friends both among the children and adults.

Miss Elizabeth Forsyth, the sister of Miss Annie Forsyth, was unanimously appointed to take up the work of Miss Emma McFarland.

The regular meetings have been held each week. The Sabbath School attendance is giving the workers concern, as the colored families are coming into the neighborhood so fast that the Jewish and other nationalities are forced to move. In response to the appeal for the million New Testaments for China, the Sabbath School contributed $15.00.

There has been an increase in the attendance of the Friday evening prayer meetings, and it is encouraging to see the Jewish women coming regularly to this service.

The Christian Business Men's League of this city arranged for theatre services, which were addressed by Mr. Jacob Moses Harris, a highly educated converted Jew. Two groups of Jewish women were taken to these services. Cards of invitation were distributed personally, resulting in the attendance of a number of Jewish business men from the Mission neighborhood. Mr. Harris's theme was "Is Jesus the Messiah?" delivered in both Hebrew and Yiddish. On visiting the women afterward, they remarked, "He told us just what we hear at the Mission, and we believe."

Interest has been maintained in the sewing classes and boys' meetings. The Bible lesson story is given at each meeting, and in the devotional exercises the children take an active part, repeating in groups whole Psalms and portions of Scripture including the Ten Commandments.

Children come regularly at noon to read the Daily Bible readings, and memorize Bible verses.

Miss Forsyth says, "The work has been carried on with the faithful helpers from the three Philadelphia congregations: Dr. and Mrs. S. E. Greer, Rev. and Mrs. F. L. Stewart, Dr. Ralph Duncan, Mrs. J. C. Graham, Miss Sarah Archer, Miss M. Henry, Miss Agnes Hogan, Miss Anna Thompson, and the three Young People's Societies."

Visiting has been done in the neighborhood and in the home of families who have removed to other parts of the city, but not as extensively as formerly, because Miss Forsyth was the sole missionary for several months.

The Church at large has given practical expression this past year of the Bible truth, "It is more blessed to give than to receive." Women's Missionary Societies, Young Peoples Societies, Juniors, Sabbath Schools, and individual friends have been exceptionally generous, and have proved a source of blessing, cheer, comfort, and joy to the workers and the recipients, as the year has been one of hardship owing to the scarcity of coal and work in the community of our Mission.

Through the co-operation of friends, churches, and the city fresh air associations, the children enjoyed vacations; and mothers and children outings in the country and parks.

The Jews know and acknowledge the Mission here as the "Bible House" and come asking for, and in some cases purchasing, copies of the New Testament in Hebrew and Yiddish. There are callers daily, some coming in after reading the Scripture verses printed in the windows. One instance: A Swedish Jew, a doctor, called recently and asked for a Hebrew New Testament, saying that someone had referred him to our Mission. In response to the inquiry as to whether he was a Hebrew Christian, he replied, "No, I believe in every one having the right to think as he pleases. I do not want the book for a religious purpose, but for comparison. In Switzerland I got copies free. I can read in seven languages and it costs to buy books in all of them." Before leaving, however, he did say that he knew the Bible was The Book of Books.

Instead of violent opposition now to Christian Missions, the Jewish leaders are having drives for millions of dollars for buildings and equipment for Young Men's and Young Women's organizations. They are also starting Mothers' Meetings, and have what they call "Sunday Schools" on our Sabbath, in the effort to hold their people. The Christian Jew says the younger generation are attaining a different view of Christian Mission work.

Mr. Burgen, a Hebrew Christian, continues to render kindly help in interviewing men and in giving addresses in Yiddish at the Mothers' Meetings and praying with them.

The Russian Christians, as in former years, held evangelistic services in a nearby park on Saturday evenings from the beginning of June until the end of September. The permit for these meetings was secured through the Mission. The workers helped by securing speakers and in giving copies of the Gospels and distributing a large number of tracts.

This year the Mission has undergone the same experiences

that have characterized all other Jewish Missions, namely, the foreigner, whether Jewish or not, has been forced upon the care of the Mission spiritually, so that the workers cannot shirk or evade the task. The aim of the workers is still as it has always been, "To the Jew first, and also to the Gentile."

A competent Jewish worker writes, "The most effective approach is the community center, in which workers acquainted with Jewish traditions and the Jewish mind are able to break down prejudice and open a way for the Gospel. To establish a basis of confidence and good will, and then to interpret Christianity to them as a rational, vital and redemptive religion in terms of sympathy and kindness, recognizing the high spiritual values of Judaism and presenting Jesus as the One through whom its highest ideals are realized and a way for the fulfillment of the Jewish Mission."

Another writer among our Jewish neighbors says, "We Gentile Christians are **so dull in our faith and service** . . . we talk of the sacrifice of God's Son, and His infinite forgiveness, and **our hearts are cold**, as if it were something that concerned a distant planet. There are ocean depths in these great truths, and how shallow the soundings we have made. The Jew can help us here, the Jew who has learned of Jesus, with his native spiritual gifts. Our Lord does not want luke-warm love. He wants the passion of Paul. We ought to pray that the Kingdom of Christ may be enriched with the passionate devotion and consecration that these Jewish people are capable of, that they may bring to Him their enthusiasm, their zeal, their intensity of feeling. This with a clear knowledge of Jesus as the Son of God and Saviour, will indeed be the bringing of new life to His Church." And now abideth faith—faith in the possibilities lying asleep in these people; faith in the mighty power of God and His Word; and hope that rests upon His promise to give the increase if we faithfully plant the seed, a hope that will not make us ashamed, but will enable us to hold on to the harvest; and Christ's love—these three, but the greatest of these is Christ's love.

The resignation of R. J. Crawford was accepted. In view of this fact, the Board recommends that someone be chosen in his place.

The terms of F. M. Wilson, Dr. Susan Wiggins, and R. W. Duncan expire with this meeting of Synod and their successors should be elected.

We recommend the following names be added in addition to the present number to the roll: Mrs. J. C. Graham, John Crozier, Miss Sarah Archer, John Calderwood. If their names are added to the roll, each of the three Philadelphia churches will have equal representation.

F. M. Wilson was appointed to represent the Jewish Mission on the Co-ordinating Committee.

F. L. Stewart was appointed to make the report of the Jewish Mission for Synod, and to represent the Board on the floor of Synod.

Respectfully submitted,
FRANK L. STEWART, Secretary.

W. J. Coleman submitted a special report of the Witness Committee with a letter in response to that received from the Presbyterian Church in Canada. The report was adopted and the letter ordered forwarded with the signatures of the Moderator and Clerk.

Synod took recess until 7:30 p. m., prayer by J. S. Martin.

MONDAY EVENING, JUNE 7, 1926

Synod was called to order at 7:30 p. m. by the Moderator, and was led in prayer by S. G. Conner. The calling of the roll was omitted. The minutes of the afternoon session were read and approved.

The attention of Synod was called to the long service of some of its older ministers. Isaiah Faris has been a member of Synod for 56 years; William McFarland, 55 years; J. C. McFeeters, 52 years; R. C. Wylie, 51 years; A. Kilpatrick, 50 years, having been pastor of the same congregation for that time. As the day before, June 6th, was the fiftieth wedding anniversary of Dr. and Mrs. R. C. Wylie, they were presented to the Court and extended the felicitations of the Synod by the Moderator.

The report of the Committee on Foreign Missions was read by the Chairman, E. A. Crooks, and considered item by item. In considering the report as a whole, the missionaries, R. C. Adams and J. C. Mitchel, were introduced by the Secretary of the Foreign Board and addressed the Court. Synod engaged in a season of prayer for the Home and Foreign Mission work of the church, Paul Coleman, M. R. Jameson and O. F. Thompson leading. The report was adopted as a whole and is as follows:

REPORT OF THE COMMITTEE ON FOREIGN MISSIONS.

Two papers were placed in our hands, viz., the Report of the Foreign Mission Board and the minutes of the China Commission. These papers contain valuable and encouraging information. They disclose the fact that our missions in both the Levant and the Far East are passing through testing times. The ground swell of the World War is still being felt to the remotest regions of the earth. The old order is rapidly passing. Revolutionary changes are taking place. How soon settled conditions will prevail in the regions where our missions are located no one can foretell. We have faith to believe, however, that He who rules in the heavens and among the nations of the world will continue to revolutionize and reorganize until his kingdom is completely established. His triumph is to be brought about by the obedience

of His people to His commands to carry the Gospel to all the nations. The Covenanter Church is endeavoring to meet this obligation in the parts of the heathen world assigned to it. We believe that there is an essential connection between the truths we as a church are emphasizing and the glorious victory that is one day to be His. This conviction should stimulate us to redoubled efforts to occupy to its fullest possibilities the field entrusted to us.

The heroism of our missionaries under the disturbed conditions that have prevailed in their fields in recent years has equaled that of the bravest soldier. They have passed through many dangers unharmed. They have actually been in the midst of battle, but the God of battles has preserved them. Their compounds have been sanctuaries of refuge to many natives in times of danger.

The deportment of our Chinese Covenanters when deprived of the presence and counsel of the missionaries is a matter of great gratitude to us. Thrown entirely on their own resources, they have carried on the work in a way that gives great promise for the day when they will be in entire charge of their own church.

Occasions of spiritual awakening have been frequent on the mission fields. These have originated both with the missionaries and with the native Christians. The concern of the missionaries for a spiritual awakening in the home church is a keen rebuke to us.

Conditions on the foreign field prompts us to offer the following for adoption:

1st. First of all, we desire to express to God, our deep gratitude for the preservation of our missionaries from all harm in the midst of imminent dangers on every hand, and for the safety and fidelity of our native brethren during these trying times.

2nd. We desire to assure the Foreign Board of our fullest confidence in their management of the work entrusted to them, and to express our appreciation of their sacrificial labors.

3rd. We earnestly urge on our gifted and qualified young men and women that they seriously consider the call to consecrate their service to the Lord on the Foreign Field.

4th. We recommend that our missionary societies, young people's organizations, juniors, and Sabbath School classes and other groups make mission study a part of their activity for the coming year, selecting suitable texts from the publications offered by the various Boards.

5th. That owing to the acute conditions in China, that a letter over the signatures of the Moderator and Clerk conveying the following message be sent to our Chinese brethren:

Walton, N. Y., U. S. A., June 7, 1926.

To Our Beloved Brethren in China:

The entire Covenanter Church in America sends greetings to you. We have learned with great joy from time to time, during all these years of your love for the Lord Jesus, both your Lord and ours. May you have a constantly growing experience of this love to you. Your sincerity in seeking to live the kind of a life

Christ desires His people to live, stirs us up to new efforts to be more like Him in our daily life.

We note with great satisfaction that you are assuming so large a part of the responsibility financially, and in leadership for your own work. We are glad that two of yourselves have been ordained to the Gospel ministry, that others have been licensed to preach, and that so many of you, both men and women, are teaching the way of Jesus Christ and seeking to bring your neighbors and friends to the Lord. We pray and trust that you will always remain true to God's blessed Word and to the great truths taught out of it by the Covenanter Church.

We pray for a blessing on your country. We trust that robbers and other wicked men will soon cease to kill and plunder, and that you may soon be free to go about your daily life without danger.

We believe firmly, that China should be free from all unjust restrictions imposed by foreign powers. God has given China to the Chinese and they should be permitted to control it.

The Christians in other nations are the best friends of China. The Mission Boards representing all the churches in America have petitioned our own Government and other Governments to deal justly with China. We hope and pray that you, our Christian brethren, will labor to make China a truly Christian nation, and that Jesus Christ may be acknowledged as King. May the Lord bless and keep you, is our prayer.

6th. In accordance with your instructions, we submit the following:

To the Great Student Body of Japan and other Leaders of Thought, Greetings:

We very gladly commend to you, Mr. E. Raymond Wilson, Ph. D., of 500 Riverside Drive, New York City, as a very excellent young man. He is an accomplished student. He is devoting himself to the study of international affairs with Japan as his special field of investigation.

The Reformed Presbyterian Church has through all its history, been a champion of the equal rights of all men irrespective of nationality or color. We have watched with great interest the rapid development of Japan. We are convinced that she is to occupy a commanding place in the world's affairs of the future. For this and other reasons we are deeply interested in the mission of our brother E. Raymond Wilson to your country. He is a representative of the finest type of scholarly young Americans. He is eminently qualified to interpret to you by word and personality the principles of human brotherhood as taught and exemplified in Jesus Christ. As a body of Christian people we emphasize the teachings of the Bible as they apply to the life and welfare of nations.

Any courtesy or kindness shown Dr. Wilson will be greatly appreciated by members of the Reformed Presbyterian Church. If he is able to make any contribution to the solution of our common problems we will feel a personal satisfaction in it.

7th. That Revs. R. C. Adams and J. C. Mitchel be heard in connection with this report.

8th. That M. M. Pearce, R. A. Blair, T. M. Slater, J. W. F.

Carlisle, Evan W. Jones and A. J. Harding be elected their own successors on the Foreign Mission Board.

9th. That a season of prayer be observed in connection with the adoption of this report.

Respectfully submitted,

E. A. CROOKS,
E. L. McKNIGHT,
E. K. PATTON,
T. J. JOSEPH.

REPORT OF THE BOARD OF FOREIGN MISSIONS
To the Synod of 1926.

In presenting its annual report the Board again gives praise to God for His goodness throughout another year. While in many parts of our mission fields disturbed conditions have continued, reasons are not wanting for gratitude to God. The lives of the missionaries have been spared, and in the main their health has been good. Dr. Balph, laid aside for a portion of the year, has sufficiently recovered to resume some work, and it is expected he and his wife will be able to come home on their well-deserved furlough. Miss McElroy and Miss Huston are so far improved that they hope in due time to return to the field. Some of those in China were exposed to serious danger, having been repeatedly under rifle fire, and in other perils of robbers and bandits. Over our missionaries and the native Christians alike God has thrown His protecting shield. During the calendar year four children were born to our missionaries, and with the exception of little Murray Ellsworth Dickson, whom God recalled after three short days, the lives of children and mothers were precious in His sight. Within the last month a little baby boy came to brighten the home of Mr. and Mrs. Adams in Stafford.

Strife and turmoil seem in some parts to have made for the progress of the Gospel. Persecution has strengthened the native Christians, and God has overruled it to turn considerable numbers of others to Him in faith. Others have been quickened in their devotion and service. In some places where the Gospel was most spoken against, all the larger numbers were turned unto the Lord. The native Christians, our missionaries, your Board and the Church can thank God for this new evidence "that to them that love God all things work together for good, even to them that are called according to His purpose."

Having decided to publish in Olive Trees a larger portion of the reports from the field, we shall in this report call attention to the outstanding features of the work as a whole. The problems of administration have been perplexing at times. Neither the mission circles nor the Board knew which way to turn. Meetings of the Board have been held regularly and a good many conferences of the members between meetings have been required by rapidly changing conditions. Oftentimes the burdens seemed almost too heavy to be borne. We thank God for strength born of the assurance that He lives and rules forever.

The Workers

Since last Synod the Church has been deeply concerned as to

the service and personal safety of those in China. The events that brought nearly all missionaries from their posts to the sea coast are fresh in the minds of all. These same conditions have kept some on prolonged furlough in the home land, while others delayed their return to the field. Miss Barr has entered upon a course of training in the Hospital of the Good Shepherd connected with Syracuse University. Miss Huston offered herself for temporary service at Latakia, but the serious and final illness of her mother required her presence at home, and it has not seemed wise for her to return to China, even since her mother was called away. Miss Weeks, who came home, returned to China in March, in company with Dr. Wallace. In the early autumn Miss Stewart, concluding it was wise to antedate her furlough, came home for treatment and study. Mr. Adams and his family are still in America and Miss Quattlander continues her work at Northfield in the hope that soon she may proceed to China. Miss McElroy is planning to return to Latakia in the autumn. The others on furlough from China await the time when the Lord will lead them back to their work. Dr. and Mrs. Balph are expected in America in the early summer. Miss Kennedy also is due to come on her first furlough. Mr. Hutcheson and Miss Wilson, having finished four-year terms in the Academies at Larnaca and Nicosia, respectively, will be returning to America. Their places should be filled. Miss Blanche McCrea was sent to the Girls' Academy, Nicosia, last September. She has proved a valuable worker.

New Workers Needed

The call for new workers embraces that for a young woman at Nicosia, a young man in Larnaca, a young woman and a young man in Latakia. They are all required for teaching in the schools.

French Carithers Memorial Building

A notable event of the year was the purchase of the Majestic Hotel property adjoining the Academy in Larnaca for a memorial to Mr. J. French Carithers. The fund contributed by the young people of the church proved sufficient for its purchase and for a slight endowment to provide for its upkeep. Some few friends in America gave something for the remodeling of the building so as to adapt it to its new purpose. There is need for additional endowment. Some friends have indicated already their willingness to contribute to this. Already the building has proved a great asset to the Academy.

The D. S. Gailey Memorial

After consultation with the mission in Syria, the Board has placed the $5,000 derived from the estate of Elder D. S. Gailey, late of Parnassus congregation, with Synod's Board of Trustees for investment. The income is to be used for small scholarships to help deserving poor boys and girls in our mission schools in Syria. The administration of the income for this purpose is to be by the mission of Syria.

The New Problems in China

The political disturbances in China have brought new and vexing problems to all missionaries in that land, as well as to boards administering the work. The anti-foreign and anti-Chris-

tian movement has taken many forms, and has touched mission work from almost every angle. Schools, hospitals, churches and the individual missionaries have been confronted with new situations and a complete set of new problems has been brought to the native churches. Unilateral treaties, missionary concessions, toleration clauses and extra territorial jurisdiction exacted from China in former days by stronger powers have at last produced among the educated Chinese a resentment and a bitterness almost beyond bounds. A rising tide of national consciousness, together with a deep sense of injury and injustice at the hands of other nations, has made of China a very different land and of her people a very different nation. A tardy movement has been started by practically all boards and missionaries to set themselves right as far and as rapidly as possible with the Chinese people and with the Christian principles of justice and righteousness. Your Board is glad to report to Synod that it was one of the first of the boards to declare for the revision of the unequal treaties, the surrender of the concessions and tolerations and the abandonment of extra territorial jurisdiction. A communication covering the subjects and the Board's action thereon was addressed in a formal communication to our brethren of the Covenanter Church in China. This was sent through the medium of our mission in China, which was asked on receiving the communication to translate and properly present it to the church at all the stations.

Features of the Work in China

We call Synod's attention to the evangelistic efforts through special Bible classes, medical clinics, hospital evangelism, evangelistic campaigns, days of prayer, and other heart-searching exercises in the midst of the troublous times that are visiting China. We note the turning of many to the Lord, the enrolling of gratifying numbers in Bible and inquiry classes, the large number requesting baptism, when confession of Christ means certain persecution. One of the most notable of all the events of the past year was the ordination of the two Chinese Christians to the Gospel ministry. These two men, Mr. Ch'ue Hon Shaang and Mr. Chung On T'aai, were the unanimous choice of the Church in China and after their ordination entered immediately upon the discharge of their duties. They have been laboring with great acceptance among their own people, and with much gratification to our missionaries. Veritable revivals have come in some stations already under their ministry. These native preachers have a natural gift for ministering to their own countrymen in these times of disturbance and bitter persecution. Thus we have in both China and Syria ordained ministers raised up from among the people who are faithfully devoting themselves to the great work of spreading the Gospel. No small part of their efficiency is due to the fact that they can shepherd their flocks with an intimacy and helpfulness impossible to the foreign missionaries.

Dr. Wright's Experiences in Canton

Dr. Wright's work in Kung Yee was seriously interfered with. Both the Canton Medical Missionary Union and Kung Yee University Medical School were confiscated by the Bolsheviki. The former with its great work and in spite of its noble history of

service for China has been entirely closed out. It now seems doubtful whether or not that great institution founded by Dr. Peter Parker almost a century ago will ever be restored as a hospital. Kung Yee likewise for a time was almost completely in the hands of the Reds, but after a time Dr. Wright, together with one or two other foreign physicians, was invited to return from Cheung Chow and resume his professional service. Since then, separated from Mrs. Wright and their son, who are in Cheung Chow, he has continued his work in comparative safety, although at times the hospital was swept with gunfire and many lost their lives. This turn in events rendered Kung Yee unable to fulfill its obligations to pay salaries and Dr. Wright has been for the entire year on the salary list of the Board. Only God knows what the immediate future has in store for the great city of Canton and the territory in which our missions are located, of which territory Canton is the port of entry.

Signal Deliverances

It seems fitting to refer to the personal experiences through which some of our missionaries in China passed and the remarkable way in which God spared their lives. Here is a paragraph from the report of the Rev. Julius A. Kempf:

"During the five months of absence from the station I made one two-weeks' trip to Tak Hing in order to see how things were going. The steamer on which I went up the river was attacked and captured by pirates, who mortally wounded three of the ship's officers, and then for over six hours held a reign of terror over passengers and crew while they searched for and removed everything of value. 'But the Lord stood by me and strengthened me.' The experiences of that night enable me to believe that, 'The Lord will deliver me from every evil work and will save me unto His heavenly kingdom; to Whom be the glory forever and forever.'"

From Dr. Dickson's report we take these sentences:

"Three battles were fought in or near this city during the year and our hospital has been called upon each time to assist in caring for the wounded. Sick soldiers and army stragglers have come to us constantly for help and we have done our best to meet the situation, furnishing food, clothing and often traveling expenses to assist them to their homes. More than once this year the soldiers in this city have outnumbered the civilians, so the food question at these times was quite a serious matter. Bandits have terrorized the whole district and wrought havoc in many homes and villages. One market town was completely wiped out by these desperadoes. The town was looted, young men and girls were led off to the mountains, while over 100 of the male inhabitants were murdered in cold blood." Yet at no time did our workers suffer any injury.

Again we quote from Miss Dean. Speaking of the return from Cheung Chow to Lo Ting, she says:

"At length the way opened for Mrs. Dickson and me to return to Lo Ting, and again we must testify to the gracious leading of the Spirit, as the Angel of His presence convoyed in safety, overcoming all difficulties of transport, etc., in Canton. Dr. Dickson met us in Tak Hing and we reached Lo Ting November 27,

just five months from the time we left. It is a significant fact that for weeks before and after our trip the Lo Ting River was never so free from danger."

Rev. W. M. Robb describes the experience of the missionaries when at the outbreak of trouble last summer they were called from their stations to the coast: "The crew of the river steamer upon which we embarked deserted the ship at Saamshi, but later enough men were found to take the steamer to Hong Kong." There, strangers in a far-away land, they "found refuge in the hostel of the Hong Kong University which was generously opened to refugee missionaries."

Let us quote but once again from the report of Rev. E. C. Mitchell:

"The first of February Chung On Tai went to open work in Hio Kin, a town about seventy miles northwest of Tak Hing. The first of May I went to Hoi Kin to visit Mr. Chung Tai and see the place. On the way up the river the motor trip on which I was traveling was attacked by robbers. We lay on the floor of the boat and for an hour listened to the din of battle, the scream of flying bullets and the groans of the wounded, not knowing what moment a bullet might strike us. After the fight was over and the pirates beaten off it was found that four men were wounded, two of whom soon died." Yet once again God spared our missionary.

In a general way perhaps the most remarkable evidence of God's protecting care is seen in the fact that the large companies of girls in our mission schools were shielded and protected from evil doers and evil-minded soldiers and bandits. With but very few, if any, exceptions, they have been kept in perfect safety and large numbers of them have learned in these circumstances to trust the Heavenly Father and the Almighty Saviour.

Our Work in Mersina

Since it would be unwise to publish the report from this station in full, we shall undertake to sum up its salient features. Miss French has continued in the Tarsus field and has had no small co-operation from the native Christians. While it was thought best to have no mission school, since the Christian message could be made no part of the instruction, yet Sabbath and mid-week services of worship have been maintained during the entire year. Last autumn the Lord's Supper was dispensed by the Rev. William Lytle of Suadea. That occasion brought the people their first Covenanter preaching since the winter of 1923; and it was the first communion dispensed in Mersina since the spring of 1922.

The Reading Room reaches farther in Miss French's view than any other branch of the missionary service. Large numbers of the people come to read the Bible, Gospel books, tracts and papers. A record of those visiting the reading room for a period of four months—October to January, inclusive—shows the number to have been nearly 1,200. The work among women and children has also been maintained. Miss French is in good spirit and going forward faithfully and courageously with her tasks. She ascribes joyous praise to God for His great kindness throughout the year.

In Syria

The report from Latakia also sounds first the note of praise to the Lord for His many tokens of favor, for the peace, successful service and enlarging opportunities throughout the year. The very low cost of our mission work as compared with many of our expenditures at home is strikingly set forth by the mission.

In the Evangelistic Department regular preaching by the two native ministers is reported and communions have been dispensed in all centers. Although death carried away more members than usual, yet there is reported a net increase of 15 in the membership of the church, the total now being 242. Attendance upon church and the prayer meeting has been excellent, and the Sabbath Schools were maintained with a sustained interest and enrollment. There were, all told, more than 500 in the Sabbath Schools of the Syrian field.

Special attention of the Church is called to the fine showing in the different departments. The COLPORTAGE has been greatly enlarged and its vitalizing influence extended. Its supervision is borne by Dr. Smith, and the expense by the American Bible Society. We note the diligence of the Bible woman, the large number of visits, the manifest response of the people, the Bible classes held, and the remarkable number of Moslems coming under Bible influence. The report of the MEDICAL DEPARTMENT shows the deep interest taken in the clinics, where religious instruction and prayers are an essential part of the work, the wide reach of the Gospel influence in the villages visited by Dr. Smith in his tours and the real missionary purpose kept ever in view by the physicians. There has been sustained interest and rather higher standards in the EDUCATIONAL ACTIVITIES. In Latakia the Boys' School, with its enrollment of 82; the Girls' School, with its enrollment of 95; the enlightening influences of the mission and the missionaries themselves—these all are making for higher ideals and casting the leaven of the Gospel into the lives of the rising generation. And many more could be enrolled, if the expense of expansion could be met. The quoting of a few lines from the mission's report will indicate the almost pathetic appeal for sufficient funds to meet the desire of these boys and girls for entrance to these Christian schools: "If the Co-ordinating Committee could see our school yard at dawn these mornings as we see it, fairly covered with boys pacing back and forth, each with a book in his hand studying as if 'cramming' for an examination, we are convinced they would agree with us that it would be a shame to deny such boys these few privileges while we continue to vote luxuries by comparison to our church institutions at home." Such words indicate the way our action at Synod in voting money looks through the eyes of our brethren from their position in the heathen world.

And we cannot refrain from making special reference to the mountain schools with their 340 pupils, schools that are doing Sabbath School work with their catechisms and Bible portions every school day in the week. And we are asked to remember that four-fifths of these children are from non-Christian homes. In the rising generation there is thus being implanted what the mission calls a spiritual dynamite, and astounding results, in the view of the missionaries, await the shock of a new Pentecost.

The Island of Cyprus

We now turn to some of the features of the work in Cyprus. The Rev. Cloyd E. Caskey, who gives his entire time to the ministry, has the aid of others in the preaching and in the Sabbath Schools. Regular services are conducted in Kyrenia, as well as in Larnaca and Nicosia. Licentiate Weir takes his turn preaching in both Larnaca and Nicosia. Both Mr. Caskey and Mr. Weir preach in English, also through interpreters to Turkish and Greek audiences. Mr. Dimitriades preaches in Greek and English; while Mr. Aghbabian, a minister licensed by the Congregational Church, has preached the past year in Armenian, Turkish and English. Thus in all three stations and some out-stations the Gospel has been fully preached to all classes, and Mr. Caskey has looked after the important pastoral duties and dispensed the sacraments. There was a net increase in the membership of the church of 15, bringing the total enrollment to 72, the largest in the history of our work in the island.

A delightful feature was the Conference of our Levant missionaries held on Mount Troodos last September. The visitors pronounced the Cyprus workers most delightful hosts. The fellowship was refreshing; the discussions, helpful; the influence, inspiring and uplifting.

For many years the medical department has been self-sustaining, and Dr. Calvin McCarroll kept it the past year on the same basis. Indeed, it was more than that, for it carried the expense, as will be seen, of several other items of the work as well.

Only a brief reference need here be made to the two Academies. That in Nicosia continues to enjoy a slow but healthy growth. It is proving itself able to foster and meet a real need in the lives of the people. The thank offerings of the Women's Missionary Societies have met the salaries of the teachers and the school gives promise of becoming an important factor in the lives of large numbers of future teachers, wives and mothers in the island. Many reports have come to the Board of the joy it brings to the women of our churches to support this work. Plans laid a year ago to put the Academy at Larnaca on a better basis as to scholarship and self-support have proved successful. This Boys' School is a leavening, a moulding and a cultural force in the life of the young men of Cyprus. The distinct religious character of both schools, the Gospel flavor put into all their work, and the organization of the religious life of each school for training and service in the Christian Associations should also be mentioned.

We call attention to the treasury deficit in the Levant of nearly $13,000, which is about $6,000 more than it was last year. This increased deficit has occurred in spite of the fact that the Syrian mission reduced its expenditures about $3,000 within the year. The balance shown in the China fund embraces only such bequests and contributions as were specified by the donors for China, so cannot be transferred to meet the deficit in the Levant. By the transfer of Liberty Bonds, $3,000 of the Levant deficit can be met.

The Board calls the attention of the Church to the important place of the American Bible Society in the Foreign Mission enter-

prise. This Society renders a great service to all missions, a service without which the efforts of our missionaries would be rendered futile in a large degree. This Board ventures to emphasize the appeal that Synod always makes to our churches and Sabbath Schools to support liberally this indispensable work.

The Levant Mission requests Synod to provide for the organization of a Commission for the better oversight and cultivation of the churches and the mission. This would require the ordination to the eldership of some of our missionaries.

The China Mission reports: "The question is now before us of organizing a Presbytery, and we foreign ministers are at a loss to know what our relationship should be. Should we bring out our certificates from our Presbyteries at home before the new Presbytery is organized or not? Synod gave us authority in 1917 to organize a Presbytery and we want to do that now just as soon as we know what the method of procedure is." Should the missionaries identify themselves with the Church in China and her courts, or should they maintain their present membership in the Church in America?

The time for which were appointed M. M. Pearce, R. A. Blair, T. M. Slater, J. W. F. Carlisle ,Evan W. Jones and A. J. Harding, members of this Board, has expired. This item should receive the attention of the Committee on Foreign Missions.

Walter McCarroll was appointed to present the claims of the Foreign Missions to the Co-ordinating Committee and to Synod. The Board requests the appropriation to Foreign Missions to be raised to the same sum named by the Synod of 1924, viz., $45,000.

The Corresponding Secretary was appointed to represent the Board on the floor of Synod.

The committee which Synod requested the Board to appoint for co-operating with the Near East Relief will submit its report directly to Synod.

Respectfully submitted in behalf of the Board,
FINDLEY M. WILSON, Corresponding Secretary.

The Moderator appointed R. W. Redpath to prepare a suitable expression of thanks of Synod to all who had contributed to make the meeting a success.

The report on Signs of the Times was submitted by J. C. Slater. It was adopted and is as follows:

SIGNS OF THE TIMES.

"The Lord reigneth: let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him and burneth up his enemies round about him." We are often dismayed when we see the forces of evil rampant and claiming victory. We become discouraged when we hear it said that the situation is hopeless, and the world must become worse and worse until the Lord comes in person to overthrow evil and set up his kingdom in the earth.

But the Psalmist was not troubled by any such pessimistic

view. He saw the Lord already exalted and seated upon his throne, and although clouds and darkness are round about him, we are assured that his enemies shall not triumph, nor can the gates of hell prevail against the church of Jesus Christ. Any temporary advantage is only an eddy in the current that is sweeping on for the victory of the kingdom of our Lord. There is no such thing as the defeat of the plan of God, and when Christ taught us to pray, "Thy kingdom come," he expects us to look up in faith for the answer, notwithstanding the assertions of those who boast of the triumph of wickedness.

We are not unmindful of the many evidences of the activity of the forces of evil. In order to avoid needless repetition, we commend the rereading of the excellent report on this subject last year, as conditions today are so well outlined in that report, that we need not dwell upon them. A glance over our minutes also reveals the fact that the reports of various Boards and Committees submit a retrospect of the events of the past year, so that we have many viewpoints presented each year.

But there are some things that may be emphasized. Prominent among these is the action taken in recent Assemblies of other churches. We cannot but regret that the largest Psalm-singing body in this land has abandoned its testimony for the exclusive use of the Psalms in worship, and joined the ranks of those who put songs of human composition on a parity with the Psalms of Inspiration. How long can a church maintain its testimony for the full inspiration of the Scriptures after thus dishonoring the Psalms, and refusing them the exclusive place which their divine inspiration demands?

The concessions made to the advocates of Modernism in other church courts has surely weakened the testimony of those churches in behalf of the fundamental articles of our Christian faith, and is a serious retrogression from the attainments of the reformation.

The renewed activities and aggressive campaign of the lawless liquor interests are a challenge to all advocates of law and order. The triumph of candidates for office in the late primary elections while advocating such modfication of prohibition laws as will permit the manufacture and sale of wine and beer gives evidence that the battle for prohibition is not yet won.

We are impressed with the failure of the nations to seek for the only basis for permanent peace. There are many indications that the world is facing the disaster of another great war as the result of that political intrigue that is utterly selfish, and puts material advantage above the common good. God's judgments must follow the persistent disregard of his law, and the dishonor done to his Son in the refusal of the nations to acknowledge Him as the "King of kings and the Lord of lords." But the prospect is not all dark. When the promises of God fail, the outlook of the church will be discouraging. But like Joshua of old, we can say, "that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Our faith is unshaken that the promises of God are to be accepted in all their fulness. The revival is on the way. "The earth shall be filled with the knowledge of the glory of the

Lord, as the waters cover the sea." The work of the Christian Laymen's Association in organizing the membership of the church in prayer circles for definite prayer and personal work for the salvation of those who have not yet accepted the Saviour is manifestly in accord with the method of the Apostolic church. If all our congregations could enlist the whole membership in this type of evangelism, the time would be hastened when "they shall not teach every man his neighbor and every man his brother saying, know the Lord: for all shall know me from the least to the greatest."

Synod appoints the last Thursday of November as a day of thanksgiving in the name of Christ our Redeemer for all his gracious benefits: and Thursday of the week of prayer as a day of humiliation, confession, and prayer that God may graciously forgive us as his covenant people.

Respectfully submitted,
JOHN C. SLATER.
WILBUR J. McBURNEY.
F. D. FRAZER.

The report of the Elders' Conference was read by J. L. Patterson, considered item by item, adopted as a whole and is as follows:

REPORT ELDERS' CONFERENCE.

Dear Fathers and Brethren:

We, the elders of the Covenanter Church attending this Synod, feeling that the church is in need of a spiritual reviving, would respectfully urge the following as a means to that end.

It is lamented that in some homes, (we hope not many), the family altar has been neglected, perhaps in others thrown down. We feel this is the bulwark of the church. From it the rising generation is largely fitted for the duties and responsibilities of life. The God of Jacob is saying to us as he did to him when he dwelt at Shechem, "Arise, go up to Bethel and make there an altar unto God that appeared unto thee when thou fleddest from the face of Esau thy brother."

Another factor in the spiritual life is the mid-week prayer meeting. The fathers used to say that this was the pulse of the congregation. In many cases, we fear it is beating very feebly. "As iron sharpeneth iron, so doth the countenance of a man his fellow." "Then they that feared the Lord spake often one to another, and the Lord harkened and heard, and a book of remembrance was written before him for them that feared the Lord and called upon his name."

Again many, though perhaps not all, can remember when the pastor accompanied by an elder, would make the yearly round of the congregation for family visitation, perhaps in some cases it was the family one year, and the prayer meetings the next. The children, and perhaps some of the grown-ups, had some fears that they would not be able to answer all the questions correctly, nevertheless, it was a benefit to all concerned. In I Peter 5:2, we read, "Feed the flock of God which is among

you, taking oversight thereof; not by constraint, but willingly, not for filthy lucre, but of a ready mind." Also in Hebrew 12:12: "Wherefore lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

And last, but not least, as a means of spiritual life is fasting. In our day, fast day has come to be a kind of a joke. Many are with it as the world is with the Golden Rule and the Ten Commandments, we have gotten past it. We read that Ezra, Nehemiah, Daniel, and many others fasted and prayed, and the Lord always heard. But we need not go back to Bible times, for we know of it being demonstrated in our missions in China, one instance of which has been related by Miss Stewart on the floor of this Synod. We are commanded to "Ask and ye shall receive." "The Lord is the same yesterday, today, and forever." "Come and let us return unto the Lord for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days he will revive us; in the third day he will raise us up, and we shall live in his sight."

When Cornelius was fasting, a man stood before him in bright clothing and said: "Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God."

We recommend:

1st. That family worship consisting of singing a portion of Psalm, reading a portion of scripture, verse about by all the members of the family, and prayer by the head, and occasionally by the other members.

2nd. That our ministers and elders make an earnest effort to have every member of the congregation attend the midweek prayer meeting.

3rd. That our pastors accompanied by an elder, conduct family visitation at least once every other year.

4th. That the days of fasting appointed by Synod, and the Fridays before Communion, be observed by all our members in the true sense of the word.

Respectfully submitted,
J. L. PATTERSON.
DELL S. WICKERHAM.
T. C. WEIR.

Synod was led by J. C. McFeeters in special prayer on behalf of R. A. Blair, to undergo operation tomorrow for restoration of sight.

Synod adjourned till tomorrow morning with prayer by R. C. Wylie.

TUESDAY FORENOON, JUNE 8, 1926

Synod met at 9:00 o'clock, was called to order by the Moderator, and constituted with prayer by W. O. Ferguson. Devotional exercises were conducted by M. S. McMillan. In connection with this service, D. H. Elliott spoke on behalf of the Young People's Synodical Conference at

Winona, and led the Synod in a season of prayer for that meeting. The roll was called. The minutes of the preceding session were read and approved.

The Moderator announced the following committees:

STANDING COMMITTEES

Devotional Exercises—
J. G. Reed
J. Boyd Tweed
D. Bruce Martin
T. S. Trumbull
Howard H. Boyd

Psalmody—
J. K. Gault
William Doig
H. G. McConaughy
John M. Allen
J. L. Patterson

Signs of the Times—
R. W. Redpath
D. B. Elsey
E. G. Russell
M. W. McClelland
T. C. Weir

Unfinished Business—
The Clerks

The Committees on Records of Presbyteries reported. The records of Central Canada, Iowa and Pacific Coast Presbyteries were not present. All others were adopted and the proper entries ordered in the respective records.

The report on the Sabbath was read by R. H. Martin and considered item by item. Item 7 was referred to the Committee on Nominations. An additional item offered by R. C. Wylie was incorporated in the report. The report was adopted as a whole and is as follows:

REPORT ON THE SABBATH.

Commercialized amusements and sports are the greatest foe of the Sabbath in America today. Formerly, the American people largely provided their own amusements. More recently, providing amusements for them, has become one of our greatest business enterprises, highly organized, often monopolized by corporations of immense wealth and almost unlimited power, dominated by a few men who conduct their business with the sole object of financial gain regardless of its effect upon the morals of the people or the welfare of the country. For example—the motion picture industry, one of the largest industries in America, is largely owned or controlled by half a dozen Jews, whose only God seems to be the almighty dollar.

The Sabbath with its freedom from toil, the day on which most people are at leisure, affords them the greatest opportunity for gain. They are out, openly and boldly, to capture this day and make it the great day of the week for commercialized amusements. This is especially true of those who control the theatrical and motion picture industries and the professional baseball clubs of America.

To succeed in their purpose two things are necessary—the repeal of laws which prevent them from operating on the Lord's Day or the prevention of their enactment, and the breaking down of public sentiment against Sunday amusements.

A study of the Sabbath laws of the several states reveals the following facts:

Thirty-four states with a population of 91,500,000 of the total population of 113,500,000 of the United States, prohibit all commercialized theatrical performances on the Lord's Day.

Thirty-two states with a population of 78,750,000 prohibit all commercialized motion picture exhibitions on the Lord's Day.

Twenty-three states with a population of 51,250,000 prohibit all commercialized base ball on the Lord's Day. In each case sixteen of these states prohibit non-commercialized, as well as commercialized, amusements of the class indicated on the Lord's Day.

In addition, the state Sabbath law provides for local option, (1) on theatrical performances in one state, (2) on motion picture performances in three states, (3) and on base ball in four states.

In most of the remaining states restrictions as to time and manner of operation of Sunday amusements and sports.

The activity of these interests in their efforts to break down these laws is shown by the fact that in twenty-eight of the forty-two legislatures in session in 1925, sixty-six bills bearing on the Sabbath were introduced, many of them at the behest of the commercialized amusement interests. With the exception of the Seventh Day Adventists, these interests were the strongest opponents of the bill now before Congress to secure a Sabbath law for the District of Columbia. They are putting on an astutely planned campaign to break down public sentiment against these laws and against Sunday amusements, as proven by their own statements. The Exhibitor's Trade Review, which calls itself "The Business Magazine of the Motion Picture Industry," in the issue of January 3, 1925, contains an article on "The Sunday Closing Evil, and How to Combat It." In this article it is said, "Many exhibitors are faced with the terrifying problem of closing their places as tight as a drum on Sunday."

The closing movement is called "the brain child of Fanaticism", those back of it "Blue Law Fanatics." To combat it, local exhibitors are advised that they should give their expert services free to schools and churches in putting on theatrical and motion picture shows to ingratiate themselves with the good people of the community, thus making it difficult for them to oppose Sunday opening; not to loan films to churches that oppose Sunday opening; to enlist the aid of Seventh Day Adventists, Jews, and others in sympathy with Sunday opening; to issue blanks and petitions with a view to a referendum to see whether the community is in sympathy with the "Blue Law Fanatics"; to throw open the doors of their theatres and admit the townsfolk free on Sunday evening to educate the community to Sunday night entertainment; and to organize societies with a view to defying the plain requirments of the Law, and take chances of getting away with it through battles in the courts.

In the May 30, 1925, issue of the same magazine, M. J.

O'Toole, President of the Motion Picture Theatre Owners of America, in his annual message to the convention of this organization, reported on the "Sunday Opening Move" as follows: "In the matter of Sunday opening, substantial advances have been made in bringing the people gradually to a more sensible view of the situation. Theatre owners can readily generate a sentiment favorable to Sunday shows by popularizing their theatres through community service. Where one gives to the community in time and service, return favors may be expected. Hence, in several territories where they are now seeking to open their theatres on Sunday, preliminary service campaigns are under way." Space will not permit more than reference to the determined and protracted efforts of these powerful interests to nullify the law by expensive court procedure, nor to offers made to local operators to open their places on the Lord's Day in violation of the plain terms of the law, the magnates of the industry promising to make good all fines and the expenses of court procedure in case of arrest and conviction for violation of the law.

If these powerful interests are successful in their efforts, the Sabbath in America will soon cease to be a Holy Day and become a mere holiday. The dire consequences of establishing the continental Sunday in this country should arouse the Christian people of America to united and determined efforts to prevent it.

How can these evil forces be met and defeated, and the Christian Sabbath saved to America?

1. First of all, this is a battle to be fought out in Legislatures and Congress. The efforts of these commercialized amusement interests to prevent the passage of laws to prohibit them from operating on the Lord's Day or to repeal such laws now on our statute books, must be met and defeated. To this end it is of the utmost importance that the sentiment on behalf of such laws be expressed to our legislators and congressmen. Christian people must have their representatives appear in their behalf before committees to which such legislation is referred and by petitions, letters or telegrams, let their lawmakers know what they want. The enemy is always active in making demands on Legislators and unless the friends of the Sabbath are as active, they cannot hope to succeed. Altho this work is essential to success, it is with the greatest difficulty that Christian people can be induced to act. If the friends of the Sabbath were as active as its enemies, reasonable Sabbath legislation could be enacted, or maintained against attack, almost anywhere in the land.

2. But there is a much greater task to perform in defending the Sabbath against the attacks of these enemies, in strengthening public sentiment in behalf of Sabbath laws which include in their prohibition all commercialized amusements. We cannot hope long to maintain such laws on our statute books unless there is a much stronger sentiment for them than now exists. A campaign of education, nation wide in scope, is imperative if we are to preserve these laws and the institution they protect. This campaign should include; informing the Christian people of the purpose of these commercialized amuse-

ment interests to take over the Sabbath for financial gain; answering their false propaganda against the so-called "Blue Laws", their falacious arguments against these laws on the ground of personal liberty and that people cannot be made moral by law; teaching the people that these laws are reasonable and necessary, that they protect the people in their God-given right to rest one day in seven and to worship God if they so desire, that they protect the public health, the public peace and the public morals. Such a campaign is greatly needed and the church is responsible for carrying it on.

3. More fundamental even than the strengthening of public sentiment on behalf of proper Sabbath laws, is that of deepening in the minds of Christian people especially, the sense of the divine origin, sacred character and proper uses of the Sabbath. If the sense of the unique and sacred character of the day falls out of the Christian and public conscience, no laws on our Statute books will prevent the forces of secular pleasure and commercialized greed from taking possession of the day. Frequent and faithful instruction by pastors and teachers on the fundamentals of the Sabbath, is essential to its preservation.

We are now facing an unparalleled opportunity to carry forward a campaign as outlined above on a nation-wide scale. A specific issue is of great advantage in such a campaign. In 1927 forty-two legislatures will meet. Doubtless many bills will be introduced into these legislatures by the commercialized amusement interests which will raise this specific issue in these states. But an issue, national in scope, is now before the American people by reason of a bill before Congress to secure a Sabbath law for the District of Columbia. This bill, known as the Lankford Sunday Rest Bill H. R. 10311, while not as strong in some of its provisions as we could wish, includes in its prohibitions all commercialized amusements. This bill now before Congress, provides a national issue. The District of Columbia, in which is located the capital of the Nation, does not have self-government. It is governed by Congress. Congress enacts all laws for the government of the District and Congress is chosen by and responsible to, the people of the forty-eight states, not those of the district.

For twenty-five years the District of Columbia has been without any Sabbath law whatever. The public desecration of the Lord's Day at the Nation's capitol is shocking. The responsibility of enacting a Sabbath law for the District which will put an end to this desecration is a matter of national responsibility. A movement is now under way to enlist all the Protestant churches and other agencies favorable to the Sabbath in a nation-wide campaign to secure the passage of this bill and in connection with this effort to carry forward a great campaign of education for better Sabbath observance. This campaign has as its first objective the expression of the Christian sentiment of the country on behalf of this legislation. Its second objective is to inform the people of the purpose of these commercialized interests, the necessity and value of our Sabbath laws, and the sacred character and uses of the day. A campaign of

the character and magnitude indicated is imperative if we are to save the Sabbath. Such a campaign should catch the imagination and enlist the hearty co-operation and support of Christian leaders throughout America.

In view of the above facts, Resolved:

First that we condemn all secular amusements and especially all commercialized secular amusements, on the Lord's Day as subversive of the sacred character and proper uses of the day.

Second, That we favor the enactment and maintenance of Sabbath laws which include in their prohibitions secular amusements and sports and urge our people to earnest efforts on behalf of such legislation.

Third, That we believe the enactment of a strong Sabbath law for the Capital of our Nation is imperative, and favor the passage of the Lankford Sunday Rest Bill, H. R. 10311, or one at least equally strong, and urge our pastors and people to petition the committee on the District of Columbia to report the Lankford Bill favorably and Congress to pass it.

Fourth, That we pledge the full power of the Church in carrying forward a nation-wide campaign of education in connection with legislatve efforts on behalf of the passage of a Sabbath law for the District of Columbia to inform the people of the purposes of the commercialized amusement interests to capture the Sabbath for purposes of gain, to teach them the necessity, value and reasonableness of proper Sabbath laws and of the sacred character and proper uses of the Sabbath.

Fifth, That pastors and other leaders be urged to bring the matter contained in this report before Ministerial Associations and other organizations and secure their cooperation in carrying forward the educational and legislative program outlined above.

Sixth, That we request our people to give moral and financial support to the Lord's Day Alliance of the U. S. and the National Reform Association in their work on behalf of the Sabbath..

Seventh, That in compliance with the request of the Lord's Day Alliance of the U. S. this Synod appoint a representative to be a member of the Board of Managers of the Alliance.

Eight, That we call our people to a more careful and consistent observance of the holy Sabbath Day.

Ninth, That we note with gratitude to God that the Sesqui-Centennial at Philadelphia is being conducted with closed gates on the Lord's Day and authorize the officers of this Synod to express to Joseph M. Steele and Mayor Kendrick of Philadelphia our high appreciation of their services in having the gates of the Exposition closed on the Sabbath and pledge our help should any efforts be made to open the gates on this day.

Respectfully submitted,

R. H. MARTIN.
W. J. COLEMAN.
S. J. CROWE.
ROBERT M. DEAN.
JAMES B. SMILEY.

The special Committee on Jury Service submitted its report which was adopted item by item and as a whole and is as follows:

JURY SERVICE.

The Special Committee appointed by Synod to consider the resolution on Jury Service would respectfully report:

Your Committee is convinced that special study and careful research should precede any deliverance of Synod on this subject.

We therefore recommend:

I. That a Committee be appointed to study this question and to present its findings to Synod at its next meeting.

II. That, while serving on juries under certain circumstances may not involve incorporation with the body politic, we urge our memebrs to continued loyalty to their covenant obligations.

R. J. G. McKNIGHT.
R. C. WYLIE.
E. A. CROOKS.
W. J. STERRETT.
O. S. GROVE.

The naming of the committee provided for in item 1 was referred to the Nominating Committee.

The report of the Coordinating Committee was read by Elder Howard H. Boyd, considered by items, adopted as a whole and is as follows:

REPORT OF COORDINATING COMMITTEE.

The Coordinating Committee would respectfully report:

The Committee met at the call of the General Secretary of the Forward Movement at Walton, N. Y., on Wednesday, June 2nd, at 9:15 a. m.

Members of the Committee were
Colorado—J. B. Gilmore; Robert McBurney, Elder.
Illinois—G. M. Robb.
Iowa—A. F. Reid, Elder.
Kansas—M. S. McMillan; Neil Curry, Deacon.
Ohio—E. M. Elsey; Robert Rambo Elder; Del Wickerham, Deacon.
Pacific Coast—Howard H. Boyd, Elder.
Philadelphia—S. E. Greer; Thomas McCandless, Elder.
New York—J. H. Pritchard; W. R. Russell, Deacon.
Pittsburgh—W. T. K. Thompson; C. N. Pullinger, Elder.
Central Canada—H. G. McConaughy.
The departments were represented by the following:
Church Erection—S. E. Greer.
Foreign Missions—Walter McCarroll.
Witness Committee—W. J. Coleman.
Theological Seminary.—F. M. Wilson.
Home Mission Board—J. C. Slater.
Evangelistic Committee—E. K. Patton.
Geneva College—D. H. Elliott.

Board of Control—H. G. Patterson.
Jewish Mission—F. M. Wilson.
Women's Association—Mrs. Agnes Steele.

The Coordinating Committee considered and approved of the recommendation contained in the Forward Movement Secretary's report recommending a change in the rules of the budget.

We recommend:

1 That Synod adopt for the ensuing year a budget of $100,000.

2. That said budget be apportioned to the schemes of the church as follows:

Church Erection	$ 2,000
Foreign Missions	41,000
Southern Mission	7,600
Domestic Missions	11,500
Indian Mission	2,000
Witness Committee	4,700
Geneva College	13,000

(With the understanding that an amount not to exceed $1,000 be available for traveling expenses of Covenanter students at a distance.)

Seminary	3,500
Student's Aid	2,000
Widows and Orphans	2,700
Ministerial Relief	3,400
Jewish Mission	3,200
Evangelistic Committee	2,500
Women's Association	900

3. That the apportionment to the Presbyteries be the same as last year:

Central Canada	$ 550
Colorado	4,300
Illinois	5,700
Iowa	6,800
Kansas	17,100
New York	12,850
Ohio	4,800
Philadelphia	9,300
Pacific Coast	5,200
Pittsburgh	30,100
Rochester	3,300

Item 4. That when a Presbytery is not sufficiently represented that the Coordinating Committee be allowed to choose such representatives from that Presbytery as might be available in order that the number of voting members be as near complete as possible.

Item 5. The Coordinating Committee regrets that so many members of the committee do not appear until the work is largely done and in some cases, not at all. We urge that Presbyteries appoint alternatives and see that their representatives fill their appointments.

Item 6. That Presbyteries be requested to elect different delegates to the Mission Conference and the Coordinating Committee. These two committees meet at the same time.

Item 7. That the contract with the Christian Nation for the past year be renewed on the same basis for the current year. (The financial statement of the Christian Nation will be printed in the Minutes.)

Item 8. That the expenses of the Forward Movement be pro-rated according to the appropriations made by Synod.

D. H. ELLIOTT, Chairman.
HOWARD H. BOYD, Secretary.

FINANCIAL STATEMENT OF THE CHRISTIAN NATION.

April 1, 1925, to April 1, 1926.

Receipts—		
Subscriptions	$3,764.57	
Advertising: Church $5,000.00		
General 853.25	5,853.25	
Total		$9,617.82
Disbursements—		
Rent	$ 660.00	
Telephone and Telegraph	162.23	
Postage	229.38	
Office Help	2,014.37	
Printer	5,037.34	
Electros	37.36	
Paper for Christian Nation	760.65	
Advertising Commissions and Advertising Paper in other periodicals	77.76	
Interest on Money loaned Christian Nation	166.83	
Carfare	374.07	
Office Sundries	371.79	
		$9,891.78
Deficit		$ 273.96

The following resolution offered by M. M. Pearce was adopted:

Resolved, That the Coordinating Committee be instructed in making its appropriations for next year to determine the amount to be given Geneva College by its judgment as to a fair proportion of our benevolences to be devoted to Christian education, rather than to reduce the amount for the College by the amount of its increased endowment.

The report of the Committee on Traveling Fund was adopted and is as follows:

REPORT OF COMMITTEE ON TRAVELING FUND.

Your committee would respectfully report:

Total expenses of 121 participating delegates	$5,103.22
Quota from all congregations	4,447.73
	$ 655.49
Deficit per member	$ 5.42

R. McBURNEY, Chairman.

Synod took recess until 2:00 p. m., prayer by J. C. Slater.

TUESDAY AFTERNOON, JUNE 8, 1926

Synod resumed session, was called to order by the Moderator and led in prayer by J. R. W. Stevenson. The calling of the roll was omitted. The minutes of the morning session were read and approved.

The report of the Committee on National Reform was read by F. M. Wilson, and taken up item by item. In connection with item 1, E. A. Crooks and J. S. Martin addressed the Synod on behalf of the National Reform Association. The report was adopted as a whole and is as follows:

REPORT OF THE COMMITTEE ON NATIONAL REFORM

This Synod rejoices in every evidence that the National Reform Association is reaching ever widening circles of influential people in this and in other nations. The chief interest of the Covenanter Church is in the witness to a full gospel, and we rejoice in the assurance brought by the Association that God's message to the nations is being delivered. For more than sixty years this church has given a large place in its interests, its prayers, and its contributions to the association because it has believed that the Kingship of Christ over the nations can be effectively delivered through this agency. Grateful recognition is made of the goodness of God in giving such a large measure of success in the work of the past year, and such generous contributions from His people. We praise God for the men who devoted their lives to this great cause and bow in humble submission when he calls away servants of rare gifts and graces such as T. H. Acheson, D. D. It seems fitting to make recognition of the valuable services of Dr. R. C. Wylie, editor, preacher, lecturer, investigator, who now feels obliged to discontinue many of the activities so long maintained in the work of the National Reform.

The Synod expresses appreciation of the services freely given to the cause and association by Mrs. Ella M. George. Many others might be mentioned here who have faithfully served in this work. We pray God to raise up others who will devote their lives to this cause until the Lord Jesus shall become the recognized King of nations.

Your Committee believes that Synod has noted with much satisfaction that such changes have been made in the managing of the Association as have made possible the reducing of expenses in accordance with the suggestions of last Synod. Altho difficult days are yet before the Association, and larger deficits may yet occur during the summer months just ahead, still the hope is entertained that plans may be devised that will by another year balance their budget.

It is of interest that James S. Martin, former superintendent, has recently been elected President of the Association and

its Board of Directors. He has informed your committee that whether he will accept this position of responsibility will depend, in part at least, on the attitude which the Synod this year takes towards the Association and its support. "The Association feels," to quote from the report of our brethren on the Board of Directors, "that it has shaped itself for effective work in these days to come; that there is a real spirit of sacrifice in our midst again, and that out of the fires that have so sorely tried it of late it has come better equipped in fundamental things than ever, to stir the citizenship of America to take Christ into all their affairs."

If this statement indicates the real spirit and situation of the Association, it would seem to your Committee that the important things for our Synod at this particular juncture in the Association's career are:

(1). To hear from E. A. Crooks, and James S. Martin as to the plans of the Association for the future, and the claims of the cause upon this church.

(2). That Synod definitely place itself behind this Association and its program and pledge its cordial interest, its prayers and its resources in their support.

(3). That Synod name the sum of $10,000 as a guide to our people in making their offering to this cause, and encourage our people to contribute the full amount.

(4). That our pulpits and Sabbath schools be opened to the representatives of National Reform, and that our people be urged to cooperate in every proper and possible way to support the Association in its program for the bringing the Nation to accept the Lord Jesus Christ as its King, and His law as the rule of its life.

Respectfully submitted,

FINDLEY M. WILSON.
SAMUEL E. GREER.
F. M. FOSTER.
J. G. FORSYTHE.
WILLIAM ESLER.

REPORT OF THE COVENANTER MEMBERS OF THE BOARD OF DIRECTORS OF THE NATIONAL REFORM ASSOCIATION.

"Suppose," President John Adams was once asked, "suppose a nation in some distant region should take the Bible for their only law book, and that every member should regulate his conduct by the precepts there exhibited— what then?" "Every member would be obliged in conscience to Temperance and Frugality and Industry, to justice and kindness and charity toward his fellowmen, and to Piety, Love and Reverence to Almighty God. In this Commonwealth, no man would impair his health by gluttony, drunkenness, or lust; no man would sacrifice his precious time to cards, or any other trifling or mean amusement; no man would steal or lie, or in any way defraud his neighbor, but live in peace and good will with all men; no man would blaspheme his maker or profane his worship; but a rational, manly, sincere and unaffected piety and devotion would reign in all hearts."

That the United States of America may be the Nation so happily pictured—is the constant prayer, the one goal of the National Reform Association. With Abraham Lincoln we shall ever stand in the firm belief that "It is the duty of Nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord."

Along these lines we have been hewing for over sixty years. Still there are those to laugh at the ideal so upheld; and there are those who oppose either through indifference or out and out antagonism. Yet undoubtedly, as the Moderator of the United Presbyterian Church and a Director of the Association had it in his sermon of last week, "That Jesus is to touch all life today in a kingly way is common thought when compared to opinion of an earlier Christianity."

True! Sadly true it is! Much discourages! Lawlessness seems rampant. Indifference to best things holds many. The enemy is pressing for advantages perhaps as never before save when he brooked the King of Kings himself upon the Temptation Mount. He has won some rather large skirmishes —but Man's extremity will undoubtedly prove God's opportunity.

The Association held nine hundred and eighty-seven meetings last year in the interest of its work. About two hundred thousand people were reached in this way; these being for the most part those deeply interested in the Christian Leadership of their communities. Communities in some thirty states were touched.

Effective work was accomplished for the Bible in the Schools under the direction of James S. McGaw, D. D., in Ohio, and Chas. F. Swift, in New Jersey. Mrs. Shepard, even under open antagonism, still goes on in her winning campaigns against Mormonism. J. A. Crosby, D. D., and R. H. Martin, D. D., represented the Association at the Senate Hearing on Prohibition.

The Christian Statesman has been especially strong of late in its papers on the place of Christianity in the early colonial government of our Nation. The Rev. William Parsons, D. D., is in charge of it. It is with regret that R. C. Wylie, D. D., finds it necessary to retire from the field. He promises however to furnish special articles from time to time. The Association also lost a most valued contributor to its paper in the death of T. H. Acheson, D. D.

The current receipts of the Association for its last fiscal year ending October 31st, 1925, were $102,225.12. From other sources the Association received $18,497.02. This gives a sum total of $120,722.14.

Frankly, some unfortunate management came upon us and that at a time when it was harder to gain openings with the opportunity to solicit financial support and when our work cost more due to higher cost along all lines. Our financial condition was largely known and discussed at the last meeting of Synod. Pursuant to the pledge made to Synod at its last meeting by the representative of our Association, expenses in salaries,

office rent and office force have been cut down during the year to the lowest point possible to still maintain efficiency. These expenses have been reduced approximately $1,700 per month. We have endeavored to keep the expenditures of the Association within the income.

Mrs. Ella M. George came to our rescue. She has served the Association for nearly a year as Executive Secretary without salary. This has been greatly appreciated.

A marked change has taken place in the personnel of the Board during the past two years, and some of our speakers of long standing have taken up work elsewhere. New forces are to be put into the Field however.

A fine conference has been planned during the summer at Winona Lake, Indiana. This comes immediately before the Young Peoples' convention of the Reformed Presbyterian church in that place.

James S. Martin, D. D., has been recently elected President of the Association and the Board of Directors of the National Reform Association.

There never was a time in the history of our country in which the work of our Association was more in demand. The advocates of secularism, Sunday amusements, race track gambling, disrespect for, and contempt toward legal restraint, are causing grave concern among clergymen and Christian laity. This attitude of the secularist is eating into the fabric of the civil life of America.

What other civil organization offers a program whose avowed purpose is "to maintain existing Christian features in government, promote moral reformation, and acceptance of the moral law in National life?"

The Association feels that it has shaped itself for effective work in these days to come; that there is a real spirit of sacrifice in our midst again; and that out of the fires that have sorely tried it of late it has come better equipped in fundamental things than ever to stir the Citizenship of America to take Christ into all their affairs.

We are counting on the Church that mothered us in our hour of need. Help us to reform any depleted ranks. Plead for us in your prayers. We deeply appreciate your support, and covet its continuance.

We would ask that Synod name the sum of not less than five thousand dollars as a guide to the Church's giving to this cause.

E. A. Crooks has been duly appointed to represent the Association on the floor of Synod.

In behalf of the Covenanter members of the Board.

R. W. REDPATH.
MRS. ELLA M. GEORGE.
E. A. CROOKS.
J. S. MARTIN.
R. C. WYLIE.
R. H. MARTIN.
J. H. REDPATH.
KNOX M. YOUNG.
W. A. C. BROWN.

The report of the Committee on Theological Seminary was read by T. M. Slater. The recommendations were considered item by item. The report was adopted as a whole and is as follows:

REPORT ON THEOLOGICAL SEMINARY.

Your Committee on Theological Seminary would report, that the only paper placed with us is the report of the Board of Superintendents of this institution, from which we learn, that the work of the past year has been carried forward with much of the same success as in former years. The Board has suffered in the loss by death of T. H. Acheson, but gratitude is due to the Head of the Church, for the continued life of professors and students, and especially for recovery of Dr. McKnight, from serious illness. We appreciate also the services of those who lent assistance in his absence, and we should all still pray for the full recovery of the secretary of the Board.

We approve the Board's claim that since our Seminary is the only institution supported by our church for the purpose of fitting men for the ministry, it should receive the loyal support of all, both as respects patronage and financial help. We fully sympathize with the feeling that all candidates for the Covenanter ministry should by all means be enrolled in its classes, and only under the most extraordinary circumstances should Presbyteries consent to any other arrangements. The Seminary has not a sufficient financial endowment and we welcome the Board's assurance that plans are already contemplated looking forward to a more adequate provision in this way. We are gratified with the report of the good condition of the Memorial Building account and trust that the small indebtedness there will soon be removed. We feel that the church is fortunate in possessing such a home for the seminary, which in addition to meeting the needs of the students, has offered a room for the use of the Historical Society of our Church.

We recommend:

(1). That the Church constantly keep in mind the vital importance of this institution in the life of our Cause; that parents hold before their sons the blessedness of a life devoted to Christ's service in the ministry; and that the interests of professors and students have their true place in the prayers and financial support of our people.

(2). That the Board of Control pay into the Seminary Funds the sum of $800 annually for the upkeep of the Memorial Building, and that the amount of $920 due from a previous year also be paid to the Seminary out of funds in the hands of the Board of Control.

(3). That the form of certificates of licensure and ordination as submitted by the Board be approved and prepared as soon as possible.

(4). That as members of the Board of Superintendents W. J. Coleman, M. M. Pearce, and T. S. Trumbull be elected

their own successors, and that E. L. McKnight be chose to fill the place made vacant by the death of T. H. Acheson.

T. M. SLATER.
J. M. JOHNSTON.
J. C. MATHEWS.
J. M. AIKIN.
S. H. CARLISLE.

REPORT OF THE BOARD OF SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY.

The Board of Superintendents of the Theological Seminary respectfully reports:

The Board held its regular annual meeting on Tuesday, May 4, 1926, in the Seminary Building, the students' preaching being held in the Wilkinsburg church, in the afternoon and evening.

The Board is called to record with sorrow the removal by death of one of its members, Dr. T. H. Acheson. He became a member in 1910, and has served continuously since with distinguished ability and faithfulness. We miss his wise counsel and helpful Christian fellowship in our meetings. A suitable minute was adopted by the Board and placed on its records.

Dr. F. M. Wilson was reelected President and Rev. J. B. Willson, Secretary. Owing to the inability of Mr. Willson to attend to the duties of the office because of illness, Rev. D. C. Mathews was chosen Secretary pro tem.

The Seminary year opened on the third Tuesday of September. The opening lecture was given by Dr. R. J. G. McKnight on "Evolution." The only interruption of the year's work was due to the illness of Dr. McKnight, who was unable to attend his classes from November 24th to January 21st. The actual time lost was much less because the Thanksgiving and Christmas vacations came within this period. Part of the time Dr. McKnight was able to have the students come to his home for lessons. Rev. R. C. Reed and Rev. E. L. McKnight gave assistance in hearing classes, and Dr. Coleman gave a series of lectures on our distinctive principles. The students themselves took turns in hearing classes with such direction as Prof. McKnight was able to give. So that altogether there was no serious break in the work. We wish to record our profound gratitude to God for the restoration of Dr. McKnight.

Training in voice culture and public speaking has been carried on through the year under the direction of Professors Sleeth and Van Guelpin.

There have been eight students in attendance this year. Paul D. McCracken completed the course and was given a certificate of graduation.

Milton Wylie Daugherty, Roy Cathcart Fullerton, Armour James McFarland, Ralph Hayes McKelvey, Remo Irvin Robb, and Robert Cargill Ward completed the Second Year and were recommended to their respective Presbyteries for licensure.

Franklin Howard Lathom of Princeton congregation, and under the care of Illinois Presbytery, completed the First Year and was recommended for advance to the Second Year.

Dr. David W. Park, who has been a student for three years in the Biblical Seminary of New York, taking work under the advice and counsel of the Professors of our Seminary, was present during the closing weeks and took the final examinations, and preached before the Board. He was given a special certificate to the effect that he had completed his theological course to the satisfaction of the Professors of the Board, and was commended to the Church as a candidate for the gospel ministry.

While under extraordinary circumstances, some of our students of theology have attended other Seminaries, the Board does not wish this to be considered as a precedent, or as being in accordance with the desire of the Board, which strongly urges that where at all possible candidates for the ministry in the Reformed Presbyterian Church shall take their theological course in our own Seminary.

Owing to the protracted illness of the Secretary of the Board, he has not been able to give attention to certain duties assigned to him. The Diploma of Graduation has not been engraved, though the form has been prepared and approved by the Board. Forms for certificates of licensure and ordination have been prepared and are herewith submitted. The effort to secure suitable pictures of the Seminary building has not been very successful.

The Board would also suggest that the Synod take into consideration the advisability of increasing the endowment of the Seminary to not less than $100,000 to provide an income adequate to the needs of the Seminary. A committee of the Board has been appointed to devise plans for securing such an increase which we hope to have in shape for presentation to the next meeting of Synod.

Last year this Board requested that the Board of Control be directed to pay to the Seminary account $115 for each student for the expenses of the building, and that this be made retroactive for the year preceding. Through an oversight of the Committee on Theological Seminary, the retroactive feature of this request was not included in their recommendations to Synod, though the chairman of the Committee assures the Board that it was their intention to do so. The failure to receive this amount has made it necessary to carry over a deficit. The Board therefore renews its requests that the Board of Control be directed to make this allowance for the year 1924-1925, for the ensuing year, and for each year thereafter, and that the Board of Control and Synod's Treasurer be informed of this action by Synod.

The treasurer's report shows the balance overdrawn in the Current Account, April 15, 1926, $360.53; in the Memorial Building Account, $647.85; in the Library Fund. $174.56. The balance in the Student's Aid Fund was reduced from $2,642.02 at the beginning of the year to $692.02 at the end.

Notice is hereby given that space in the Seminary, consisting of room and book cases, is available for the use of the Historical Society.

F. M. Wilson was appointed to represent the Board before the Coordinating Committee, and to request an appropriation

of $4,000. The President and Secretary pro tem. were appointed to confer with the Committee on Theological Seminary with reference to filling vacancies on the Board.

The term for which W. J. Coleman, T. H. Acheson, M. M. Pearce and T. S. Trumbull were elected to the Board expires this year and their successors should be named by this Synod.

Respectfully submitted,
D. C. MATHEWS, Secretary pro tem.

The report on Unfinished Business was taken from the Table.

Item 26. To prepare supplemental lesson studies for the Sabbath School. The report was submitted by T. M. Slater, and taken up item by item. The report was adopted as a whole and is as follows:

REPORT OF COMMITTEE ON SUPPLEMENTAL STUDIES FOR USE IN OUR SABBATH SCHOOLS.

Your Committee appointed to prepare a course of supplemental lessons for use in our Sabbath Schools feel deeply the importance of the undertaking proposed. In reality, we are considering the inauguration of a new movement. If we go forward in this, we will be entering upon a new era in our Sabbath School work. A definitely prescribed course of study, involving as it does the grading of our Sabbath Schools and the promotion of pupils from class to class until they have completed such a course, would not be a new program for some Sabbath Schools, but for the great majority of those in our congregations, it would be new. Hitherto, Synod has not felt the need of any such radical advance, but certain elements in our life today indicate the need of our adopting some new methods, and the wisdom of the plan proposed.

First, the questionable success of so many other methods of instruction now in use emphasizes the unchanging value above all others of the catechetical method, and the vital importance of children committing to memory when best able to, those great character-building truths expressed in the very language of the Bible; and as well in the versions of the Psalms which we sing in worship, and in the catechisms of the church..

Second, There is an ever increasing tendency in some homes to delegate this form of instruction to the Sabbath School. Formerly the Sabbath evening was more generally kept as a home night, and family instruction more faithfully given than now. Also in Sabbath Schools doing missionary work are sure to be children from homes incapable of providing such care. If therefore the present generation is to be taught in the things of God, the Sabbath School must more and more increase its efficiency in the work of indoctrination.

Third, The International Lessons, with all their acknowledged excellencies, seem not to have been arranged with reference to this ideal; neither do any of the graded systems so far published lend themselves satisfactorily to this special use. This

lack has led some of our pastors and most earnest Sabbath School workers to prepare their own supplemental courses, some of which are now being used with encouraging results. With all such your Committee has sought to be in touch, and to them we are indebted for valuable help.

Fourth, Our Sabbath Schools everywhere have need of radical improvement both in respect to organization, administration, and the standard of work expected and done. For many years the educational system of our country has been passing through great processes of development with which our Sabbath Schools have by no means kept pace. The laws of mental development are universal, and certain principles of pedagogy are the same wherever applied. Our teaching of Bible knowledge can never be with the highest efficiency until in our Sabbath school work we use the organization, adopt the methods, avail ourselves of the principles and obey the laws which God has himself ordained in educational work.

Fifth, Although the proposed course of study is supplemental to other work, yet it must necessarily be the standard according to which our Sabbath Schools will be graded, corresponding in this respect to a curriculum in other schools. The preparation of such a course cannot be made hastily, nor its acceptance be expected without a period of trial and experiment in which opportunity has been given for helpful criticisms and suggestions; and as this matter involves, as we have before suggested, an entirely new ideal as to the organization of our Sabbath Schools and the introduction of a new era in this department of our work, your Committee recommends:

1. That the tentative course herewith submitted, intended to cover the Beginner's Department, Primary Department, Junior Department, Intermediate Department, and Senior Department, be commended to pastors and Sabbath School workers throughout our church for examination and trial, with a view to ascertaining its value and what may be best suited to our needs; and that 2,500 copies be provided for distribution among our congregations.

2. That Synod's Standing Committee on Sabbath Schools, be discontinued, and that instead thereof we appoint a Permanent Committee on Sabbath School work who shall lead in this new undertaking, seek to promote interest in this proportinate to its importance, and report concerning this annually.

3. That the membership of this Committee shall consist of J. G. McElhinney, J. B. Gilmore, Charles Carson and H. B. McMillan, together with three other Sabbath School workers chosen by them, who shall have charge of the publication and further perfecting of this course, and to whom should be addressed all communications concerning it.

4. That for the financial help necessary for carrying out the above provisions, and until otherwise provided for, this Committee be authorized to draw upon the Literary Fund.

T. M. SLATER
D. H. ELLIOTT.
D. R. TAGGERT.
J. G. McELHINNEY.

Item 28. To study and report on Religious Education. The report was submitted by John Coleman, considered item by item, adopted and is as follows:

REPORT OF COMMITTEE ON RELIGIOUS EDUCATION IN CONNECTION WITH THE PUBLIC SCHOOLS

Your Committee on Religious Education in Connection with the Public Schools would respectfully report:

The need of religious education is being emphasized as never before. Elements of our population that but a short time ago were opposed to such activities are now among its vigorous exponents. The pressing problems of moral discipline in junior and senior high schools, the rapid decrease in the average age of those sent to penitentiaries and kindred institutions, the recognition that materialistic Evolution with its degenerating ethics is infecting the life of the whole nation, have persuaded thoughtful men that we must go back to the Lord Jesus Christ and his neglected word in our popular education.

The method of such moral and religious education is the problem. The reading of the Bible in the public schools is allowed in some states, permitted but not required in others, and even when required is inadequate as suitable religious education. More and more official support is being given to week-day education provided by the churches and carried on during the regular school period. Over 1,000 American communities have now such organizations and are producing such notable results that the new movement is attaining national proportions.

The character of the week-day religious schools varies greatly. They generally have one or two hours teaching each week for each group of students. They are usually held in the school buildings in smaller towns, and in the larger in the churches. In some cities as Gary, Ind., and Dayton, Ohio, in both. Sometimes each church has its own teacher, sometimes the Evangelical Protestants unite in securing learned and paid teachers. The latter method has been followed quite successfully in New Brighton, Pa. In some communities school credit is given for passing work in the Bible field. Attendance of children is generally optional with the parents, but if the children do not attend the Bible school they are often required to spend the period in the regular school work. The text book question is settled by church or group of churches, according to their own preferences. However, when school credit is given, the course of study must be approved by the school superintendent. The National Educational Association has interested itself in the new field. The State Superintendent of Indiana, after a joint conference of the public school men and the leader of the week-day religious education secured in 1925 a bill legalizing the release of pupils during school time for religious instruction.

The week-day study of the Bible in these special classes might be supposed to defeat the interest in the reading of the Bible in the schools. The reverse has been true. Good teachers in the regular school courses tend to correlate the material they present with the Bible teaching.

The criticism of this movement by Rabbi Samuel M. Cohen from whose careful study of it many of the facts here presented are gleaned, is perhaps correct when he says: "The tendency is to surrender to the church all prerogatives in our educating the child in proper ethical teachings. From the standpoint of a modern educational theory, it is an infringement upon the democratic conception of the duty of the State to its citizens." A Christian State should itself teach morals. However the scholarly Rabbi would probably oppose Christian standards, and the organization described is the best that can be secured in present day America.

We would recommend:

1st. That the Covenanter church in its local congregations lend its aid to week day religious instruction as the best immediately available in many communities for giving the youth of America adequate Bible instruction.

2nd. That pastors and sessions consider carefully the texts used and the problem of maintaining among our children, our standards of purity of worship.

3rd. That Covenanter young people consider this as a possible field of life work, and seek in Geneva college and elsewhere, adequate preparation for handling it effectively.

JOHN COLEMAN.
McLEOD M. PEARCE.
C. M. LEE.

Item 33. The Christian attitude toward war. The report was read by Walter McCarroll, and referred to a special committee to be named by the Committee on Nominations to review and report next year.

The following resolutions offered by John Coleman were adopted:

RESOLUTIONS ON WAR AND PEACE ISSUES.

1st. That this Synod of the Reformed Presbyterian Church declare its opposition to compulsory military training in the high schools, colleges and universities of the United States as unnecessary and conducive only to a militaristic spirit in the coming generation.

2nd. That we commend the movement toward a disarmament conference but urge that without waiting for other nations America should reduce her army and navy to police forces and utilize the immense sums thus released in reducing taxes and social betterment.

3rd. That copies of these resolutions be sent to the President of the United States, the Secretaries of the Army and Navy, and the Chairmen of the Committees on Army and Navy in the national Senate and House of Representatives.

Synod took recess till 7:30 p. m., prayer by Elder T. Sproull Trumbull.

TUESDAY EVENING, JUNE 8, 1926

Synod was called to order by the Moderator at 7:30 p. m., and led in prayer by W. J. McKnight. The calling of the roll was omitted. The minutes of the afternoon session were read and approved.

The Committee on Nominations submitted its final report which was adopted and is as follows:

REPORT OF COMMITTEE ON NOMINATIONS.

Your Committee on Nominations would respectfully report:

To confer with W. J. McKnight on Revision of Historical Part of Testimony—W. J. Coleman, J. M. Wylie, J. B. Gilmore, R. J. McIsaac, Frank D. Frazer.

Fraternal Delegate to Synod of the Christian Reformed Church—P. J. McDonald.

To prepare Memorials—

On T. H. Acheson, J. M. Wylie.
On R. J. Dodds, F. M. Foster.
On Mrs. J. S. Martin, E. A. Crooks.

To write letters of sympathy—

To Mrs. T. H. Acheson, S. E. Greer.
To Mrs. R. J. Dodds, J. R. W. Stevenson.
To J. D. Edgar and wife, J. Boyd Tweed.
To A. I. Robb, F. M. Wilson.
To J. M. Coleman, D. H. Elliott.
To G. A. Edgar, R. W. Redpath.
To W. W. Carithers, J. C. McFeeters.
To J. W. F. Carlisle, J. S. Martin.
To H. G. Foster, T. C. McKnight.
To R. A. Blair, J. K. Robb.
To A. J. Khouri, Paul Coleman.
To J. B. Willson, F. D. Frazer.
To J. R. Latimer, Isaiah Faris.
To Miss Rose Huston, D. R. Taggart.
To Dr. J. M. Balph, J. R. Wylie.
To Miss Elizabeth McElroy, R. C. Adams.
To J. S. Thompson, O. F. Thompson.

To succeed himself on the Temperance Committee: John L. Patterson.

The retiring Moderator's alternate: J. G. Reed.

Memorial meeting address: J. G. McElhinney.

To study the subject of Divine healing: J. C. McFeeters, F. M. Foster, J. G. McElhinney, A. A. Wylie, Dr. John Peoples.

Permanent Committee on International Relations: R. H. Martin, John Coleman, Walter McCarroll, S. R. Boggs, E. J. M. Dickson.

Members of Judicial Commission: D. C. Mathews, R. C. Wylie, F. F. Reade, R. C. Reed, W. T. K. Thompson, Robert Park, J. B. Tweed, R. A. M. Steele, John Anderson.

Representative of Synod on Board of Managers of the Lord's Day Alliance of the United States: S. R. Boggs.

To study question of Jury Service: R. J. G. McKnight, R. C. Wylie, J. B. Tweed, W. J. Sterrett, J. S. Tibby.

Committee on Christian attitude toward war: R. C. Wylie, S. E. Greer, R. J. McIsaac.

To review work of Committee on Revision of Doctrinal Sections of Testimony: W. J. Coleman, R. C. Wylie, W. J. McKnight, R. J. G. McKnight, J. M. Coleman, and the following representing Presbyteries: Canada—F. E. Allen; Colorado—J. G. McElhinney; Illinois—J. K. Robb; Iowa—H. G. Patterson; Kansas—M. S. McMillan; New York—T. M. Slater; Ohio—W. J. Sanderson; Pacific Coast—W. A. Aikin; Philadelphia—W. J. McBurney; Pittsburgh—M. M. Pearce; Rochester—A. A. Wylie.

Respectfully submitted,
Walter McCarroll,
J. G. Reed,
R. W. Redpath,
T. S. Trumbull,
M. W. McClelland.

The report of the Committee on Supplies was submitted by the Chairman, M. S. McMillan, adopted and is as follows:

REPORT OF COMMITTEE ON SUPPLIES

Your committee would respectfully report:

We have sixteen ministers on the supply list. Reports of Presbyteries ask for the time of nine men. The following schedule of appointments is submitted:

W. C. McClurkin—Pittsburgh all year.

R. Hargrave—Ohio all year.

J. W. Dill—Kansas all year.

Isaiah Faris—Kansas all year.

Remo Robb—Iowa during the Seminary vacation.

R. C. Ward—Canada during the Seminary vacation.

Wylie Daugherty—Kansas during the Seminary vacation.

Roy Fullerton—Kansas during the Seminary vacation.

R. H. McKelvey—Iowa, June; Ohio, July and August; Iowa, September.

R. S. McElhinney—Colorado and Pacific Coast all year.

G. R. McBurney—Central Canada, November-March; Kansas, the remainder of the year.

W. S. Fulton—Iowa, October-December; Central Canada, May-July; Ohio, the remainder of the year.

R. W. Piper—Pacific Coast, June-September; Iowa, October-January; Kansas, February-April; Pittsburgh, May.

F. F. Reade—New York, June; Iowa, July; Central Canada, August-October; Kansas, November-January; Iowa, the remainder of the year.

J. K. Robb—Pittsburgh, July-August; Iowa, September-January; Kansas, February-May.

David Park—Pittsburgh, July, August; Pacific Coast, September-December; Kansas, January, February; Iowa, April,May.

M. S. McMillan,
Paul D. White,
David B. Russell,
J. B. Forsythe,
C. N. Pullinger.

W. M. Doig reported as Chairman of the Committee on Time and Place of Meeting. The report was adopted and is as follows:

TIME AND PLACE OF MEETING.

The Committee on Time and Place of Meeting reports but one invitation for the next meeting of Synod. Winona Lake Assembly, thru Dr. Breckenridge, renews its standng invitation to hold our 1927 meeting at Winona Lake, Indiana.

We recommend, That when Synod adjourns it be to meet at Winona Lake, Indiana, Wednesday, June 8, 1927, at 2:00 p. m.

Respectfully submitted,
WILLIAM M. DOIG.
D. BRUCE ELSEY.
JOHN A. POTTS.

D. H. Elliott, D. C. Mathews and J. S. Martin were appointed a committee on arrangements for the next meeting of Synod.

The Temperance Committee reported on the matter of the Communication from the Conference on Narcotics referred to it. The report was adopted and is as follows:

CONFERENCE ON NARCOTICS.

There has been referred to us an invitation to send a delegate to a World Conference on Narcotic Education to be held in Philadelphia, July 5-9, 1926.

We welcome the proposed conference and recommend that S. E. Greer be chosen to attend as our delegate, and report to the Temperance Committee.

For the Committee,
PAUL COLEMAN, Chairman.

The Committee to Review the Work Done on the Historical Part of the Testimony and the Children's Handbook submitted the following report which was adopted:

REPORT OF THE COMMITTEE APPOINTED TO REVIEW THE REWRITING OF THE HISTORICAL TESTIMONY AND THE PREPARATION OF A CHILDREN'S HANDBOOK

Your Committee appointed to review the advance chapters of the Historical part of the Testimony and of the Children's Handbook published in the Christian Nation would respectfully report that we have not had either the time or the opportunity to study these sample chapters since coming to Synod and did not read them before coming with the care we would have given them had we known that we would be called on to offer suggestions or criticisms.

With regard to the chapter on the examination of those

entering the Church we believe that the portion published serves its purpose fairly well. The chapter on the Lord's Supper seems inadequate, but it is unfinished.

The sample chapters of the Historical Testimony are worthy of careful study and by some of the Committee are regarded as very satisfactory and by others as interesting and very instructing, but not simple enough for their purpose.

The Committee whose work we review was continued by Synod and our work seems rather that of suggestion than of deciding on the work done. The mind of the Committee was offered freely before the Chairman of the Committee doing the work and we shall be ready on request to offer any suggestion that we think may be helpful.

W. J. COLEMAN.
F. D. FRAZER.
J. M. WYLIE.
R. J. McISAAC.

The Chairman of the Witness Committee announced that the Committee had no report to submit in answer to the communication from the World's Conference on Faith and Order.

The committee to review the proposed changes in the doctrinal sections of the Testimony reported a final draft which was adopted and sent down in overture to the Presbyteries and Sessions for final action. The report of the Committee is as follows:

REPORT OF THE COMMITEE ON REVIEW OF THE DOCTRINAL PART OF THE TESTIMONY.

The committee appointed by Synod to review the doctrinal sections of the Testimony submitted to last Synod, printed in last year's Minutes and held over till this Synod, would respectfully report that two lengthy meetings were held by this large Committee with nearly all the members present, and that the sections reviewed were carefully considered, sentence by sentence and even word by word. Suggestions were freely made and discussed, some adopted and some voted down. At the end of our last meeting the members of the Committee voted unanimously to sustain the final draft.

It may be of interest and may give satisfaction to the members and elders of the Church, who are to consider and pass upon these sections, to know that in their present form they are the work of several persons. The motion for the revision and the first draft was the work of James M. Coleman. This draft passed through the hands of W. J. Coleman, R. J. G. McKnight and R. C. Wylie, and finally into the hands of a Committee of which W. J. McKnight was chairman. Mr. McKnight has done more, much more than any other named. The form submitted last year and published in the Minutes was from his pen. Many changes will be found in the form now submitted, but all of a minor character.

If there has been any tendency to modify, pare down or change in any way the principles involved, or alter in any degree the testimony of the Church, it has not been manifest either on the part of those who first drew up these sections, or on the part of those who have reviewed them. There is nothing, so far as the Committee could discern, doubtful or ambiguous in the statements made. These sections are far superior to the old form and free from its difficulties. The political position of the Covenanter Church has never before, in our belief, been stated so clearly, persuasively and strongly as in the sections of the Testimony herewith submitted. The matter has been under consideration for at least three years, and the final form, here submitted, is a thoughtful and deliberate conclusion reached through study, reflection and prayer.

The Committee decided to renew the Fourth recommendation of last year's Committee which was laid on the table for consideration until this meeting of Synod. It is as follows:

That the Doctrinal Sections, as now submitted, be handed down in overture, without delay, to the Presbyteries and Sessions for final action.

This final draft is from the hands of W. J. Sanderson, Secretary of the Committee.

The Sections as Prepared for Final Action

CHAPTER XXIX

§1. Civil government is an ordinance of God. Man by creation is a political being, to whom government is natural and necessary. As no particular form of government is prescribed in the Word of God, any form, if adequate, is proper; yet always with the proviso that it shall duly acknowledge the authority of God, and conduct its affairs so as to conserve the rights of men.

Rom. 13:2; Exodus 18:21, 22; I Tim. 2:1, 2; Titus 3:1; Proverbs 3:6; I Peter 2:17.

§2. Sovereignty belongs to Almighty God alone, who has committed all authority to his Son, our Saviour, the Lord Jesus Christ. It is the duty, therefore, of every nation, in setting up its government, to acknowledge the authority of Christ, and to enter into covenant with Him as its King and Saviour.

John 14:31; 12:49, 50; Psalm 2:6; Matt. 28:18; Proverbs 3:6; I Chron. 28:7-9; Psalm 33:12; 144:15.

§3. Civil magistrates are the ministers of God to men for good. Subjection to civil authority, therefore, as long as such subjection is in accord with the law of God, should be cheerfully rendered as a matter of conscience. But no government which deprives men of civil or religious liberty, or interferes unjustly with private ownership, or plays fast and loose with human life, or proposes to force men to do violence to the spirit and precepts of the Christian religion, can rightfully claim the sanction of God, or consider itself to be his minister. In so far, at least, it forfeits its right to act as the agent of God.

Rom. 13:4, 5; Acts 4:19; 5:29; Psalm 50:16-18; 9:7, 8.

§4. (To stand without change.)

§5. It is the duty of Christians who reside within the bounds of such nations as do not make a fitting acknowledgment of divine authority to live in submission to the existing government, pro-

vided that in doing so they are careful to regulate their conduct according to the Scriptures, and to preserve a conscience void of offense toward God and man. It is also the duty of Christians, for the sake of peace and order, to conform to the common regulations of society in things indifferent or morally commendable.

I Peter 2:11-17; Rom. 2:14; Matt. 22:21; Jer. 29:4-7; Psalm 37:1-11.

§6. (To stand without change.)

§7. Church and State are two distinct and separate institutions. The Christian religion should be the religion of both. Any departure from the spirit, the ethics, the teachings and the ideals of Jesus Christ on the part of either is freighted with disaster for humankind. Each has its own sphere, and its own functions to perform. Neither has a right to invade the territory of the other. The source of guidance for both is the Word of God. Where their duties coincide, as for example in the suppression of profanity, they should co-operate; yet always in such a way as not to mar their integrity as separate institutions; or to transcend the limits appropriate to their distinctive domains in the infliction of penalties. They are both under Christ, and should seek, separately and conjointly, to do his will "in earth as it is in heaven."

II Chron. 26:16-18; Col. 1:18; Rev. 22:1, 2; Psalm 72:7-9; Luke 19:14, 27; Num. 18:7; Matt. 5:25; Deut. 17:18, 19; John 17:14; Rom. 13:4; I Cor. 5:4, 5; 15:27.

CHAPTER XXX

§1. Nations come into being under the providential control of God. He holds them to strict accountability according to the same moral standards which he has ordained for individuals. In every nation there is a constant conflict between the kingdom of God and the kingdom of this world. If the spirit of Christ is in control of the national life, it will register its ideals in the law, and will appear in the administration of the government. If the powers of this world have the ascendancy, then the opposite outcome will make itself manifest. In this conflict neutrality is impossible. Whoever or whatever is not with Christ is against Him. Consequently every citizen must of necessity give his supreme allegiance either to Christ and His kingdom or to Satan and his. If he is a Christian and the government is under the dominance of the kingdom of God, and hence is Christian, he can swear allegiance to Christ and the government in one and the same act. But if he is a Christian and the government is under the dominance of the kingdom of this world, and hence is not Christian, unqualified allegiance to Christ will require the withholding of his unqualified allegiance to the government. He will have to separate from the government at the point where the government separates from Christ. The only position consistent for the Christian is the position of dissent from any constitution or form of civil government which refuses or neglects to own allegiance to Jesus Christ, the Prince of the kings of the earth.

Acts 17:26, 27; Deut. 32:8; Psalm 9:5, 8, 17; 96:13; Acts 17:31; Jer. 18:5-10; 25:31; Rev. 12:9-11; Dan. 3:28-30; 6:25-28; Luke 19:14, 27; Matt. 12:30; John 14:21; Matt. 7:21; 6:24; II Cor. 6:14-18; Acts 4:19; 5:29; Eph. 5:11; 6:12.

§2. Virtuous persons, who in their private capacity are endeavoring to further the true end of civil government, **the maintenance of peace and quietness in all godliness and honesty,** although they dissent from the constitution or form of civil government in the nation where they reside, have a right to protection in their lives, liberties and property; since they not only pay taxes, obey the laws and in cases of emergency serve in the defense of their country, but by their consistent loyalty to Jesus Christ in dissenting from that which dishonors Him are contributing also, by a personal sacrifice, to the nation's highest welfare. To dissent from a present inferior form of government with a view to lifting it to a higher level, and clothing it with an added majesty, and insuring its perpetuity, and making it an irresistible power for good in the world, is not disloyalty; and no government which weighs this attitude judiciously in the light of Scripture and of history will be disposed to regard those who maintain it as other than its best citizens and most dependable friends.

Rom. 13:3, 4; I Tim. 2:1-4; Rom. 13:6, 7; Rev. 19:11; Psalm 33:4-5, 10-12; 144:15; Matt. 5:13, 14; Gen. 18:32; Dan. 6:4, 5, 21-23, 26; Psalm 111:2, 3; Prov. 14:34; 11:19; 12:28; Isaiah 32:17; Prov. 27:6.

§3. Christians, in addition to their duty to testify against civic unrighteousness and national evils, and to strive in the use of commendable means for the reformation of the body politic, are also under moral obligation to relinquish all such privileges of citizenship as may tend to neutralize their testimony to the regal rights and claims of Christ.

Neh. 9:26, 30; Mark 13:9; Jer. 29:7; I Peter 2:17, 12; Heb. 11:24-26, 36; Matt. 5:10-12; Rom. 2:1-3, 21-24; II Cor. 6:17, 18; II Tim. 1:8; I Peter 4:15, 16; Mark 8:38.

Error 4. That it is not proper for a believer to relinquish the voluntary privileges of citizenship in order to make his loyalty to Christ consistent and complete.

W. J. COLEMAN.
R. C. WYLIE.
W. J. McKNIGHT.
R. J. G. McKNIGHT.
F. E. ALLEN.
J. G. McELHINNEY.
A. A. WYLIE.
H. G. PATTERSON.
M. S. McMILLAN.
T. M. SLATER.
W. J. SANDERSON.
W. A. AIKIN.
W. J. McBURNEY.
M. M. PEARCE.

Synod engaged in a memorial service for those prominent in the work of the church who have passed away within the year.

J. M. Wylie read the memorial on the death of T. H. Acheson; F. M. Foster that on the death of R. J. Dodds,

and E. A. Crooks that on the death of Mrs. J. S. Martin. The memorial address was delivered by J. G. McElhinney, and the service closed with the singing of Psalm 16:7-10. The memorials were all adopted and are as follows:

Rev. Thomas Houston Acheson, Ph. D., D. D.

Thomas Houston Acheson, son of John and Nancy (Caskey) Acheson, was born in New Galilee, Pennsylvania, August 10, 1861. He died at Atlantic City, New Jersey, December 29, 1925.

He was privileged to have a father who was an exceptionally intelligent and capable church leader. His children received from him the stimulus of his own intelligence and also the use of valuable books which he provided and required to be read.

Entering Westminster College he continued until his Junior year, graduating from Geneva College in 1882 as the valedictorian of his class. He studied theology in the Allegheny Theological Seminary, graduating in 1886. He was licensed by Pittsburgh Presbytery April 15, 1885, ordained and installed by Iowa Presbytery as pastor of the Hopkinton congregation September 23, 1886. His succeeding pastorates were Denver, Colorado, 1896-1905; and Eighth Street, Pittsburgh, 1908-1925, when he resigned on account of ill health and was elected pastor emeritus. During the years 1905-1908 he was Secretary of the National Reform Association and Assistant Managing Editor of the Christian Statesman. He was on the editorial staff of the Christian Statesman during the later years of his life. Throughout his college and seminary years he maintained a reputation for scholarship and during all his public life his culture and moral earnestness gave him recognized power in the pulpit and on the public platform. As a conversationalist he was both instructive and entertaining. His studious mind had stored many precious gems of thought, these when combined with his native sense of humor made him a delightful companion.

Dr. Acheson was attractive in his character. We loved him with the love which is based on high regard. Gentleness and strength were beautifully blended in him. It was gentleness that made him great. He was a humble man. He was as ready to see and condemn sin in himself as in any other. He was strong in maintaining his convictions, yet was always ready to acknowledge merit and sincerity in an opponent. He was just, but he was also generous.

Dr. Acheson was married in 1886 to Miss Minnie A. Hill of Crystal Park, Colorado, and after her death in 1895, to Miss Bertha C. Herman of Denver, Colorado, in 1900. To Mrs. Acheson, two daughters and a sister, the Synod extends sincere sympathy. They have the memory of a faithful and loving husband, father, and brother. We of the church can testify he was "A beloved brother, and faithful minister, and fellow servant in the Lord."

Dr. Acheson was a prophet. He spoke for God. He knew the Word extensively and intensively. He appeared to be able to give an intelligent opinion on almost any passage of Scripture. He discerned the times and knew what Israel ought to do. His spiritual vision not only saw the needs of his own country but

penetrated into the regions beyond. He recognized that the whole world belongs to Christ and that His heart will be satisfied only when all the earth shall worship Him. He was able to speak for God because he knew Him. Behind the message was the man. He spoke with authority because God had spoken to him. He was eager to know the will of God for himself, for the church, and for the world. Returning from a Spiritual Life conference he wrote, "It cannot be described. Such manifestations of the presence of Christ I have never before witnessed. 'They looked to Him and were radiant.' I hesitate to speak of it. I am going home a different person—not because of Princeton but because of Christ." He loved the Covenanter Church and sought her highest welfare. He believed the Church must know Christ in fuller measure before we can lead the world to Him. His statement was: "We must gird up our loins to meet the new world situation with new methods and new aggressiveness."

His physical sufferings were severe and protracted, but he spoke of them as "Our light afflictions." After his dreadful experience in the Harrisburg railway disaster there seemed to be only a narrow margin of life left to him, but how much he crowded into it! This period includes the closing years of his Denver pastorate and the sixteen years in the Eighth Street Pittsburgh church; his extensive and efficient work in the cause of National Reform in many cities and states of our Union; his careful editorial work on the Christian Statesman; together with his many and varied services for the Association. These form a portion of his labors during the closing period of his life.

The death of his two sons weighed heavily upon him, yet he wrote, after the death of Chad at the Argonne Front, "I thank God I had a boy who in the last solemn hour, when the great test came, never flinched." Then he added, "God is just and wise and loving; and I hope that I shall learn all that this providence means."

Dr. Acheson was eminently a man of prayer. His trust in God was implicit and Christ did not fail him at the end. When, in answer to his question, his wife told him that this illness meant death, he said, "It is all right. God is good." He entered heaven by prayer.

How completely his closing hours fulfilled the lines which he wrote soon after the Harrisburg providence:

"Somewhere, far off or near at hand,
The shadow-valley waits for me;
And though the storm be strong and fierce,
Though night be dark and foe assail,
I then shall need to fear no ill,
Because the Lord will be with me
And He in His will hold my hand."

J. M. WYLIE.

Rev. Robert James Dodds

Robert James Dodds was born in Syria, December 21, 1860, and died in Regina, Canada, November 17, 1925.

His early years were spent in Westmoreland County, Pa., where he received his early education. In his Collegiate work he

studied in Princeton, but presently entered Geneva, and graduated in 1886.

He entered the Seminary and completed the course in the Spring of 1890.

As his father and mother were missionaries, it is not remarkable that he was moved by the same spirit, and received appointment to the Levant in 1890. Before sailing, he married Miss Jennie Garrett, who through all his missionary service, and in the home land, was a devoted and courageous helpmeet.

With a large family to educate, he retired from the field and preached in vacancies. Presently he was called to Coldenham congregation, and was installed January, 1913. In that beautiful and sunny land he labored for more than eleven years and the Coldenham congregation and the community were blessed under his ministry. In May, 1924, he resigned his pastorate, and again supplied in vacancies. While so engaged at Regina, the call to higher service came, and he went to "the general assembly and the church of the first born."

Mr. Dodds had many outstanding qualities. He was a genial companion who made friends wherever he went. As a preacher, he was gifted in clearness of thought, conscientious devotion to the Word of God, deep interest in the conversion of souls, and the spread of the Gospel throughout the world. While settled at Coldenham, when the Foreign Board was earnestly looking for a minister to go to Tarsus Field, for a short term, Mr. Dodds, if arrangements could have been completed, would have entered the work again, but poor health did not permit what he so much desired. He longed to serve the Lord in the "regions beyond." When he was on the field, he preached, he persuaded, he prayed for the vast multitudes which sit in great caverns of darkness. In this work he was associated with Dr. David Metheny, and Dr. S. A. S. Metheny on the Tarsus field. These three men of war in the army of the living God, are now in the heavenly land.

Mr. Dodds was a good Arabic scholar, and preached fluently in that language, with widely increasing influence. Of quick perception, he challenged incipient error, and immediately girded on the armor for defense of truth. In debate, or in answering what he believed to be unscriptural views, Mr. Dodds was at his best, and wielded the sword of the Spirit with force and power. He was devoted to the principles of truth, and testified in public and in conversation, to his love for the doctrines and ordinances of the Word of God. He died on the high field, in unshaken confidence in God's gracious covenant, and was laid away in the Brookland, Pa., cemetery to await the resurrection morning.

As his loving friendship and helpful companionship are remembered, we are covered with the mantle of grief. We commend the bereaved family to the care of our Gracious Heavenly Father, to the sympathy of our loving Redeemer, to the consolations and sweet fellowship of the Holy Spirit, and do assure those who walk on in sorrow that we mingle our tears with theirs.

F. M. FOSTER, Committee.

Mrs. Edith Copeland Martin

An important part of the disciple group gathered about the Lord in the days of his earthly ministry was a company of elect

women. Many came from the humble walks of life. Others were women of position and social standing, such as Martha and Mary, the sisters of Bethany. The gospel of Jesus Christ has always appealed strongly to the finer sensibilities and deeper longings of woman's heart. Deborah, the prophetess, and Phoebe, the deaconess, belonged to the company of honorable women who have served the cause of the Lord in succeeding generations. Wherever the banner of the cross has been carried, woman's hands have helped to unfurl it.

From the days of the Scottish martyrs down to the present time, Covenanter women have occupied an important place in all the labors and victories of our church. There has been no lack of appreciation, we are convinced, of their service and heroism, but occasions for placing this on record have not been so frequent with them as with their brothers.

The calling to her heavenly reward of Edith Copeland Martin is the occasion of placing on record our appreciation of this beloved sister. Her life's service covered a much larger field than that which falls to the lot of most of our women. Her place in her home could only be appreciated by the members of the family circle, but it was very evident to all who knew the household that she was no ordinary wife and mother. As a pastor's wife she excelled in the qualities that make a woman beloved and esteemed in this relationship. She is held in loving remembrance in the congregation where she was mistress of the manse for sixteen years. In another congregation where she lived as a member for a number of years she filled many important places. She was a wonderfully gifted Sabbath School teacher, a leader in the Woman's Missionary Society and identified with many lines of church service. She also had a large place in the life of the community, being the teacher of a large class of Business Girls. The Woman's Christian Temperance Union also claimed a part of her energy and service.

She was one of the leading spirits in the organization of the Synodical Woman's Missionary Society of the Covenanter Church, and was its second president.

When the Geneva College Board was enlarged and made to include women members, Mrs. Martin was the first one chosen to this position. Her services on the Board were very valuable. Her special contribution was in connection with the supervision of McKee Hall.

We are unable to understand why such a useful life should have been terminated when there was reason to expect in the ordinary course of events that many years of the most efficient service remained to her. This we know, the all-wise God has made no mistake. We humbly bow to His will.

All who knew Edith Copeland Martin will cherish her in loving remembrance. Her wide and efficient service should stimulate us to more vigorous effort in the service of her Lord and ours.

We extend to her husband, the Rev. J. S. Martin, D. D., and to her sons and daughters our deepest sympathy in their loss, which we in some small measure share.

E. A. CROOKS.

Synod adopted the following resolution offered by R. W. Redpath:

ARRANGEMENT FOR ANNUAL MEMORIAL SERVICE.

Be it resolved:

1st. That hereafter the Moderator of Synod when occasion demands be empowered to name those to prepare a minute on the death of any minster, missionary, or member of Board of this church, and for any others where discretion warrants and that said minute be prepared by those so named before coming to Synod in order that it may be read during Synod's memorial service.

2nd. That Synod (for this year the Moderator) name each year one to prepare a memorial address in connection with the reading of said minutes and that said memorial service be a part of Synod's program either at the close of the service following the Moderator's sermon, or at the beginning of the second session of Synod, this to be determined by the Clerk.

3d. That where such a service in the good providence of God is not demanded, a service of thanksgiving be held under the direction of one named by Synod to speak at this service.

In accordance with the appointment of the Moderator, R. W. Redpath submitted the following resolution of thanks, which was adopted with a unanimous rising vote:

RESOLUTION OF THANKS.

We have come! We have seen! The beauties of Walton have forever won us to the wisdom of the Synod of the Reformed Presbyterian Church in accepting a year ago the invitation to meet amid their grandeur.

But not only have the natural, unspoiled beauties of the Catskill foothills charmed us; not only have the brooks and breezes blessed us; the village and its cordial hospitality have equally won us.

Some of the elements of this heart-given hospitality we would specially mention are (1) the wide open homes of the Walton and Bovina congregations; (2) the equally open homes of the Christian friends of these congregations; (3) the free use of the Walton United Presbyterian church for the Sabbath evening service of the Synod; (4) the auto sight-seeing trip of the Walton Chamber of Commerce; (5) the fair treatment and splendid food of the various restaurants and hotel dining rooms of the village, (the thoughtfulness of the Ye Olde North Estate to the older members of Synod being especially noteworthy); (6) the thoughtfulness of the railroad agent in coming to the Synod for transportation arrangements; (7) the patient and unceasing kindnesses of the Walton congregation's entertainment and arrangement committee. With respect to this committee we note especially the high order of the typist put at the command of Synod, Mrs. C. M. Russell of the Syracuse congregation. We want also to remember the kindnesses of Miss Francis Shaw at the information desk and the day by day attention of the caretaker, Mr. George Sanderson.

Finally, our thanks go out to the pastors of the Bovina and Walton congregations. Among other things they have done for us, and they have been manifold, we greatly appreciate the high order of services they planned for Synod over the Sabbath in their respective congregations.

Be it therefore resolved by the Synod of the Reformed Presbyterian Church:

(1). That Synod deeply appreciates the Christian hospitality of the Walton community and that a copy of this report over the signatures of the officers of the Synod be given to the Walton Reporter for publication.

(2). That Synod greatly appreciates the royal hospitality of the Walton and Bovina congregations and that a copy of this report over the signatures of the officers of the Synod be placed in the hands of the pastors of these congregations to be read to said congregations at the earliest convenience.

(3). That Synod so express itself as above resolved by a rising vote.

May heaven's blessing be Walton's. As ye have broken bread unto us, may the Master Himself have broken unto you the bread of life.

Prepared in behalf of Synod,
R. W. REDPATH.

S. F. Kingston was called to the floor and addressed the Synod.

A. M. Thompson, Chairman, submitted the report of the Committee on Geneva College. The report was adopted item by item. In considering the report as a whole, T. M. Slater and President M. M. Pearce addressed the Synod on behalf of the College. The report was adopted as a whole and is as follows:

REPORT OF THE COMMITTEE ON GENEVA COLLEGE.

Your Committee on Geneva College would respectfully report:

Having carefully considered the report of the Board of Corporators and the Board of Trustees, your committee finds therein many items of great interest to the whole church. There are numerous evidences of wise counsellings having for their definite purpose an increasing realization of a broad vision of usefulness, culture, and spiritual service for Geneva.

For the faithful and untiring personal efforts of those in charge of the various departments of the college work, **for** the carefully planned and energetically executed team-work manifested in carrying out the constructive policies of the management, **above all for** the rich blessing of God on this branch of the Church's work, evidenced by many and large financial gifts, by a greatly increased enrollment of students, by the general good health of faculty and students throughout the year, and by the evident working of the Holy Spirit in the student body, this Synod has profound reason for gratitude to God.

An arresting feature of the year's history in Geneva is the number of spiritual events recorded. Prominent among these, is

the series of meetings conducted by Mr. Purkiss of the Christian Laymen's Association which resulted (1) first in the decision of a number of students to accept Christ. (2) In the formation of ten or twelve prayer groups among the students. The members of these groups purpose to become active personal workers. The convocation for young people held in May, when 400 students were assembled at Geneva, was with its fine spiritual program another notable event in the college year.

A few suggestive quotations from the report of the Board of Trustees may be used to express the Synod's appreciation of various leaders in the College activities.

Of Mrs. Edith Copeland Martin, these words are used: "She was not only faithful in attendance, and a wise advisor in the meetings of the Board, but gave unreservedly of her time and energy to the service of the College."

In the passing of Mr. John T. Reeves, Geneva lost a very true and interested friend. "He was a Christian gentleman, kindly and courteous, making association with him a delight." "He was a capable and successful business man, making his advice and counsel of the greatest value."

Very warm and commendatory are the words describing the work and service of President Pearce—for example—"He comes to the close of his third year as President of the College stronger than ever in the love and confidence of the entire constituency of the College." "He has the unbounded respect, confidence, and affection of the students." "Harmony, good will and a spirit of co-operation have prevailed in the Faculty. The high spiritual, moral and scholastic standards of the College have been maintained and advanced. The whole tone of the college life has been of a "high order."

Vice President Clarke has surpassed himself in the effective work he has done during the past year for Geneva and should be highly commended therefor. He has secured during the past year several magnificent gifts for the College. The notable achievements of Geneva in the field of Oratory and Debate are to be attributed in no small measure to the work of Dr. Clarke.

Dr. J. S. Martin, Executive Secretary of Geneva College, has done extensive work in organizing Alumni Clubs, directing the publicity department of the College, overseeing student publications and negotiating for the purchase of the supplies for the College in addition to the work involved in the Endowment Campaign.

We make mention of various departments and features of the College life and work.

1. The extension school is ever broadening in its influence and becoming a valuable service department. A marked spirit of co-operation with this work has manifested itself—many employers assisting their employees to secure instruction through this department of Geneva.

2. The summer school is also growing in size and efficiency.

3. The founding of a department of Finance and Commerce has been made possible through a special endowment for this purpose. The "Gailey Foundation of Christian Education" will also endow a new chair in the College.

4. The net gain of 180 students over last year. In connection with this we note with approval the provision that has been

made to assist with the traveling expenses of Covenanter students coming to Geneva from a distance.

5. The College Officials and Athletic Teams are doing good service in taking the leadership in eliminating professionalism and maintaining a high standard of clean athletics. The outstanding event in the athletic life of the college during the past year was the "dedication of Geneva's splendid new stadium."

6. This has been the banner year financially for the College. Although there is a considerable deficit in the Current Account, there have been many large contributions to the Endowment Fund. The situation is summed up thus in the report of the Board of Trustees: "The total endowment last year was $361,000.00; this year it is $644,000.00. We can only say, 'What hath God wrought?'"

We recommend:

1. That D. H. Elliott be elected his own successor on the Board of Corporators, for a term of three years.

2. That the College be authorized to secure 150 Psalters and the expense be defrayed by the Literary Fund.

3. That the Board of Trustees of Synod be authorized to sell the ground formerly used as an athletic field, in case that, at any time, in their judgment it becomes desirable to do so.

4. That President Pearce and Dr. T. M. Slater, be heard by Synod on behalf of the College.

Respectfully submitted,

A. M. THOMPSON,
R. C. ADAMS,
O. F. THOMPSON,
JOHN M. ALLEN,
HOWARD H. BOYD.

REPORT OF BOARD OF CORPORATORS.

The Board of Corporators submit the following report:

We have held one regular, and several adjourned meetings.

The officers of the Board were re-elected: President, Alexander Kilpatrick; Vice President, James M. Coleman; Secretary, George M. Robb; Treasurer, James S. Tibby.

The following members of the Board of Corporators were re-elected their own successors by the Board, for a term of three years: Geo. M. Robb, F. M. Wilson and J. D. McAnlis. J. G. Reed was chosen as successor to T. H. Acheson, deceased, for a term of three years.

James M. Coleman was chosen by Illinois Presbytery, John M. Rutherford by Rochester Presbytery, and E. K. Patton by Kansas Presbytery, each for a term of three years.

The secretary of the Board of Trustees, D. C. Mathews, read the report of that Board which was received and is herewith transmitted to Synod.

We mention a few of the outstanding facts learned from that report. **First.** This has been the banner year, financially, for the College. **Second.** The Annual Evangelistic Campaign. **Third.** The founding of a Department of Commerce. **Fourth.** Undefeated debating teams. **Fifth.** A net gain of 180 students.

The following Board of Trustees was elected from the mem-

bership of the Covenanter Church: T. M. Slater, D. H. Elliott, R. A. Blair, D. C. Mathews, J. M. Blackwood, M. D.; J. G. Reed, H. L. Smith, Joseph M. Steele, W. J. Sterritt, M. D.; J. H. McBurney, J. Walker Wilson, R. M. Young, Mrs. Marie Stormont, Miss Mary McKnight, Mrs. J. S. Tibby.

George A. Baldwin was elected as successor to John T. Reeves, deceased, for one year.

Eugene Hoopes was chosen from the Business Men of Beaver Valley, as his own successor for a term of three years. S. Cargill Milligan, M. D., was chosen from the Alumni Association for three years.

D. H. Elliott's term as synodical member of the Board expires at this Synod, and his successor should be chosen for a term of three years.

Respectfully submitted,
GEO. M. ROBB, Secretary.

REPORT OF THE BOARD OF TRUSTEES OF GENEVA COLLEGE, 1926.

The Board of Trustees of Geneva College would respectfully report:

In Memoriam

Within the year just closed, your Board has been called to mourn the loss of two of its most highly esteemed and efficient members. On December 31, 1925, Mrs. Edith Copeland Martin was called from her multiplied activities to her eternal reward in the rest that remains for the people of God. She was serving her third year as a member of the Board. She was not only faithful in attendance and a wise adviser in the meetings of the Board, but gave unreservedly of her time and energy to the service of the College, which she loved as her Alma Mater.

May 1st of this year marked the passing of as true a friend as Geneva ever had, in the person of Mr. John T. Reeves. He was for many years a consultative member of this Board, and in its reorganization three years ago, was one of the first chosen to represent the business men of the Valley on the Board. He was a Christian gentleman, kindly and courteous, making association with him a delight. He was a capable and successful business man, making his advice and counsel of the greatest value. The name, Reeves, will be inseparably linked with that of Geneva College, as the name of the splendid Athletic Field, the ground for which he was largely instrumental in securing for the College as a donation from the heirs of his father's estate. His farsighted interest in and devotion to the College is further evidenced by the fact that a number of years ago he insured his life for $25,000.00, naming Geneva College as the beneficiary, and allowing the dividends to accumulate so that this large sum has been considerably increased.

The Board has inscribed on its minutes suitable memorials to the memory of these honored members. They will not soon be forgotten by those whose privilege it was to serve with them, and may the record of their devoted service be an inspiration to many for years to come.

Honor to Whom Honor is Due

While we pay our respects and do honor to those who have finished their earthly service, we would not withhold the recognition due to those who have been spared to continue their service. Notably the Board wishes to place on record its profound appreciation of the extraordinarily successful administration of President Pearce. He comes to the close of his third year as President of the College stronger than ever in the love and confidence of the entire constituency of the College. We can repeat with added emphasis what we said last year: "He has the unbounded respect, confidence and affection of the students. Harmony, goodwill and a spirit of co-operation have prevailed in the Faculty. The high spiritual, moral and scholastic standards of the College have been maintained and advanced. The whole tone of the college life has been of a high order. For much of this happy condition, credit must be given to President Pearce."

It is obviously impossible to make special mention of all who have rendered faithful service during the year, but the unprecedented success of Dr. Clarke calls for grateful acknowledgment. Last year we had occasion to call attention to the fact that his report showed "a larger amount of contributions secured for the College than in any other of his long years of service in this capacity." But this year he has far surpassed his record of last year, as will appear when the financial situation is reviewed.

Spiritual Conditions

The Spiritual Resources Committee of the Board has been active in co-operation with the President and his associates in fostering the spiritual welfare of the students. As to the religious life of the school, we cannot do better than quote from the President's report. He says, "The religious spirit of the school has been probably a little stronger and more active than on former years. The meetings held in the spring under the leadership of Mr. Purkiss of the Christian Layman's Association of Pittsburgh were unusually effective. Mr. Purkiss had the ability to speak in such a way as to appeal to the students. Also, he centered his work on the effort to have them organize prayer groups and to do personal work among their fellow students. The result was that ten or twelve such groups were organized, and that a number of the students were led to decision to accept Christ and lead Christian lives. The deep sympathy of the students in the great sorrow of Mr. McMillin, which occurred just at the time of the meetings, helped to produce a thoughtful and responsive spirit. It is worthy of note that the captain of the football team of last year, and the captain-elect of the team for next year, were among those who made most definite decisions for the Christian life. Athletes are usually leaders among their fellows, and are not always spiritual, and so the fact that the meetings so deeply touched these young men is especially gratifying. The meetings of the Y. M. C. A. and the Y. W. C. A. both on Sabbath evenings and Wednesday evenings were carried on as usual, as also the Sabbath morning devotional service at ten o'clock, and the monthly convocation service on Sabbath evenings."

In May, the Christian Layman's Association held a Convoca-

tion for young people at the College. About 400 young people from the High Schools, Colleges and Universities of Pittsburgh were in attendance. The program was of high spiritual quality. The College very much needs a good supply of Psalters for use on such occasions.

Faculty

The Faculty remains practically intact for the coming year, with some necessary additions, the most important of which is the securing of Prof. Rudolph Peterson, Ph. D., to head the new department of Finance and Commerce, and Mr. Theodore McMillion, assistant in the Departments of Biology and Chemistry. Further adjustments will be necessary to institute the work contemplated under the Gailey Foundation of Christian Education. Prof. Coon returns after an absence of two years of study. Unfortunately he was hindered in attaining his objective by a protracted illness. Miss Schillinger has resigned as Dean of McKee Hall to devote her whole time to the Department of Public Speaking. Mrs. T. H. Acheson has been secured as Dean of McKee Hall for the coming year.

Attendance

The total net enrollment for the year in all departments is 1,538. Last year it was 1,358, a gain of 180. There were 73 members in the graduating class, fourteen of whom are members of the Covenanter Church.

Extension Work

One of the striking developments of recent years has been the growth of extension work. To quote from the report of this department: "The Extension School is a sort of service department of the college and has, during the past year, offered an opportunity to many of the most worthy people of the community who could not have secured an education otherwise. Extension work means to many the only hope of securing promotion and of developing ideals toward which they may work. A number of prominent citizens of Beaver Falls have expressed their intention of pursuing Extension work this coming year." The Beaver Falls Chamber of Commerce fully endorsed this plan of work, and appointed a committee to co-operate with the Extension Department of the College. A meeting of representatives of the various industries of the Valley was called in the Chamber of Commerce room, and the plan presented to them. Most of the plants agreed to refund at least one-half of the tuition paid by their employees, and a few have paid all the tuition of those completing the course. The enrollment for the year was 770. The total receipts from tuition were $21,451; the expenses, $20,299, leaving a net balance of $1,152 to the credit of this department.

Summer School

The Summer School has been equally successful. The enrollment last summer was 344, a gain of 38 over the year before. The financial statement of this department shows a net balance of $2,840. Additional courses are planned for this summer, and the prospects are bright for another successful term. The credit for the success in these departments is very largely due to the efficient management of Prof. Twinem.

Forensics

Geneva has maintained its superb record in the forensic field. Both affirmative and negative teams of both boys and girls were organized. These teams met the teams of six other colleges of the district in seven debates, both the boys and girls teams meeting similar teams from Grove City College, and Geneva won all seven debates, including two with the University of Pittsburgh. Geneva has lost but one debate in three years. During this time Dr. Clarke has been the coach of the debating teams. In recognition of his remarkable record in this capacity, the members of the Board of Trustees on the evening of their annual meeting presented to Dr. Clarke a beautiful loving cup as a testimonial of their high appreciation of his services.

In the field of oratory, Mr. Norman Webster representing Geneva, took first place in the Oratorical Association of Western Pennsylvania, and was defeated by only a small margin in the All-State contest.

New Stadium

One of the outstanding events of the year was the completion and dedication of Geneva's splendid new Stadium, which was celebrated at the opening of the football season with appropriate exercises and a game with Westminster which was won by Geneva, which also won the Tri-State Conference championship for the year. Geneva now has an Athletic Field of which she may well be proud, and which is in every respect a credit to the institution. The Field as it now stands has been conservatively estimated to be worth $100,000, and is all paid for but a small balance of about $7,000. The old field, consisting of about seven acres of valuable land, is thus released for other purposes. Your Board is requesting through Synod's Board of Trustees that Synod authorize the sale of this tract, if at any time in the judgment of the Board such a disposition of it be thought advisable.

Athletics

In the sphere of athletics the year was eminently successful, Geneva not only winning the football championship of the Conference, as noted above, but also tied for second place in basketball, won the Tri-State Conference championship, and made a creditable showing against much larger schools in other track meets. The girls' basketball team also had a successful season, winning seven of ten games played. On the strength of its record in football, games have been scheduled with Cornell and Harvard at the opening of the season next fall. Under the leadership of its great coach, Geneva has maintained and advanced its reputation for clean, sportsmanlike playing. So far as the Board is able to judge, the coach's influence in the school has been wholly good. He has proved himself a man of exemplary character, demanding and maintaining the highest standards of gentlemanly and Christian conduct. The year brought its great sorrow to him in the death of his wife and the long and serious illness of his little daughter. Through these great trials he has manifested the spirit of a humble Christian, and has won the respect and admiration, as well as the sympathy, of the student body.

Tri-State Conference

Not only have the Geneva teams played clean on the field, but the college officials have led the way in maintaining the high standard of clean athletics which was the aim in the organization of the Tri-State Conference. It will be remembered that the movement for such a Conference, with the purpose of eliminating professionalism, originated in Geneva, and the organization was perfected under the leadership of Geneva men. At one time during the past year there was the threat of dissolution, but the organization, which has proved its value, was saved without in the least lowering its standard, by the tact and skill of Geneva's representatives. For this we have the testimony of a sports writer who reported the meeting in which the matter was settled. He says, "If ever doubt existed as to the serious intent of Tri-State Conference institutions to clean house thoroughly and solidify their organization upon a foundation of highest intercollegiate sport ideals, it has been altogether dispelled by the interest in league affairs displayed by such eminently sound-minded pedagogues as Dr. M. M. Pearce, president of Geneva College; Dr. Robert Clarke, vice president of the Covenanter school; Dr. Cloyd Goodnight, president of Bethany College, and Dr. B. H. Pershing, registrar of Thiel." Your Board is highly gratified with Geneva's leadership in this important matter. The athletics of the college were never in a more wholesome condition.

Athletic Finance

The athletic department shows a deficit for the year of $3,463, which may be attributed to two factors: unfavorable weather conditions at three of the four home football games, which are one of the chief sources of income, and lack of adequate seating facilities at basketball games. The Athletic Director estimates the loss in gate receipts at the Grove City football game alone at $3,500, and at least $1,000 each at the other two games, sufficient to have changed the deficit into a comfortable balance. The present gymnasium will hold only 800, and but 500 of these can be seated. It is estimated that crowds of 2,000 would be common at basketball games if they could be comfortably accommodated. This would add very materially to the income from that source. The need for a commodious gymnasium is pressing. Dr. Clarke reports the pledge of $25,000 for such a building. Its erection would relieve the pressure for added class rooms occasioned by the increased attendance, by releasing the present gymnasium for other uses.

Additional Class Rooms

The increased attendance of the past year made it necessary to provide additional class rooms, which was done during the summer vacation. A laboratory room was fitted up in the basement of Science Hall; a class room in the basement of the main building; additional cloak room for the girls, and a Library extension room. Further room will be needed for the coming year, which may be provided by removing the Music department to the Downie house.

Dr. Martin's Work

Notwithstanding the serious interruption in his work caused

by the death of Mrs. Martin, the report of Dr. J. S. Martin shows a year of intense activity along numerous lines. Approximately $10,000 in cash and pledges has been collected for the High School District Scholarship Fund. Between $28,000 and $29,000 in cash has been collected on former pledges to the Campaign Fund. There remains yet unpaid of these pledges $69,095.62, $32,343.25 of which is overdue.

When Dr. Martin was employed by the college, it was as Manager of the $400,000 Campaign. With the close of the canvass for subscriptions, other duties were assigned to him, and his relationship to the college materially changed. In recognition of this change, the Board has given him a new title, that of "Executive Secretary of Geneva College," and defined his duties, which are as follows: All matters pertaining to the financial campaign, issuing the Alumnus, oversight of all student publications, negotiations for purchases of supplies for the college, including expenditures by students or student associations in the name of the college; these must receive Dr. Martin's OK before they are valid.

It will be seen that the supervision of the financial campaign has become a rather minor part of his work, and yet the provision that his salary should be paid from campaign funds has not been changed. This will account for the seeming disproportion between the results of the campaign for the year and the expenses of the office. The Board is considering a more equitable allotment of the salaries and expenses of his office to the funds benefited by his service. The oversight of purchases of college supplies requires much time and attention, and Dr. Martin has been able to effect considerable saving, particularly in the matter of printing the various college publications.

Dr. Martin has continued his work of organizing and directing the Alumni. Fifteen additional clubs have been organized. A 40-page Alumni Register, containing a practically complete list of the names with present addresses of all the graduates of the college, with a list of about 700 non-graduate students, has been published. Dr. Martin has also kept the college in the public eye with his publicity work, and has kept the church informed with reference to the college and its work through the columns of the Christian Nation.

The Downie Property

Another important addition has been made this year to the real estate holdings of the college in the acquisition of the R. M. Downie property, directly across the street from the Main building. This was secured at a price much below its present market value, and in addition the sons and daughters of Mr. Downie contributed $2,000 of the price.

Financial Situation

Financially this has been the greatest year in the history of the college, owing to a number of large contributions to the endowment funds. Mrs. William A. Myler of Beaver Falls gave $50,000 to endow a department of Finance and Commerce. Mr. Samuel Robinson of Philadelphia, through Dr. Clarke, gave one thousand shares of the "American Stores Company" stock to the

general endowment of the college, valued at the time given at $65,000.00. On the date of the annual meeting of the Board, when the gift was received, this stock was quoted on the market at $68,000. Mr. J. R. Copeland appeared before the Board at its annual meeting with an offer of $60,000 to establish the "Gailey Foundation of Christian Education" in the college. The offer was accepted with the hearty thanks of the Board.

In addition to the above, Dr. Clarke reported actual cash collections for the year amounting to $53,866, including one gift of $20,000, and an annuity for $10,000. Dr. J. S. Martin has also presented an annuity of $5,000 as a memorial to Mrs. Martin. The college has also realized $27,400 from the insurance legacy of Mr. John T. Reeves. The total contributions for the year in sums from $5,000 and over amount to $237,400. The total endowment last year was $361,000; this year it is $644,000. We can only say, "What hath God wrought?"

Indebtedness

The balance overdrawn in the Current Account last year was $39,040.36; this year it is $48,705.92, an increase of $9,665.56. This however is offset by the payment out of the Current Account of $10,000 on the mortgage indebtedness. Aside from that payment, the deficit in the Current Account would have been somewhat reduced; or in other terms, the college would a little better than have broken even on the year's running expenses. The college owes Synod's Board of Trustees on various accounts a total of $71,581. It also owes a balance of $9,080 on a loan from a local bank on the Stadium account. The total indebtedness at the present time is $165,661.

We might wish that some of the generous friends of the college would relieve us from this burden, which we are the rather encouraged to hope because of the munificent gifts of the past year. However, when properly analyzed, this debt is not at all alarming. It is no larger than it was three years ago. The mortgage indebtedness of $85,000 has been reduced from $106,500 year before last, and is small as compared with the value of the college property, which is steadily increasing. While reducing the mortgage indebtedness by $21,500, we have increased the real estate holdings of the college by $125,000, a gain of $146,500 in less than two years.

The $71,581 which we owe Synod's Board of Trustees is nearly balanced by the $69,095 of still unpaid subscriptions in the Campaign Fund, $20,795 of which is due from the church. There is a balance of $1,445 in the Stadium fund to apply on the $9,080 owed at the bank, leaving a net indebtedness on the Stadium of only $7,635. So that, while the debt seems large in the aggregate, it is far more than balanced by actual gains.

Increasing Tuition

The Board was asked by Synod to consider the advisability of raising the tuition, and the matter was carefully considered. In view of the fact that the fees were considerably increased last year, it was not thought advisable to make a further increase this year, although the Board feels that such an increase will not be unreasonable in the near future.

Honorary Degrees

The Board has conferred the following honorary degrees: Bachelor of Science in Education on Miss Jessica Todd, Monmouth, Oregon, and Miss Ada Elliott, Slippery Rock, Pa. Master of Arts, Honoris Causa, on Mrs. Jean C. Hobart, Minneapolis, Minn. Doctor of Laws on Mrs. Ella M. George, Beaver Falls, Pa. Doctor of Divinity on Rev. W. L. C. Samson, Pittsburgh, Pa.; Rev. R. M. Blackwood, Pittsburgh, Pa.; Prof. John Coleman, Beaver Falls, Pa., and Rev. D. C. Mathews, New Alexandria, Pa.

To Represent the Board

Dr. D. H. Elliott was chosen to represent the Board before the Co-ordinating Committee of Synod, and was instructed to ask for an appropriation of $16,000, one thousand to be used for the railroad fare of Covenanter students coming from a distance.

Dr. M. M. Pearce and Dr. T. M. Slater were named to represent the Board before the Board of Corporators and on the floor of Synod, and instructed to request a by-law authorizing the Board to fill vacancies in its membership occurring during the year, and also to propose to Synod a meeting time that does not conflict with the college commencement.

Vacancies

The terms for which George A. Baldwin and Eugene S. Hoopes were chosen expire this year and their successors should be chosen at this Synod. Mr. Baldwin is the representative of the Alumni, Mr. Hoopes of the Business Men of the Valley. According to the order prescribed in the charter, we submit the following nominations for Mr. Hoopes' place:

Eugene S. Hoopes to succeed himself.

F. W. Walker, Beaver Falls, Pa., member of Presbyterian church, graduate of the University of Pittsburgh, degree of M. A. from Geneva.

W. W. Potts, Beaver Falls, Pa., vice president of the Federal Title and Trust Co. of Beaver Falls, member of Presbyterian Church.

A successor should be chosen for the unexpired term of John T. Reeves of the 1927 class. We submit the following nominations:

Judge George A. Baldwin.

F. W. Walker, and W. W. Potts named above.

Others should be named to fill the places of Mrs. J. S. Martin, deceased, and of Rex Downie, who has declined to serve.

Ascription

With profound gratitude to God, who has crowned the year with his goodness, who has spared the lives and preserved the health of faculty and students throughout the year, who has given strength and wisdom to those having the responsible charge of the work of the school, who has touched the hearts of so many having the means to make liberal contributions to the college; for the splendid student body gathered in the college, for the earnest spirit manifested by the students in the improvement of time and opportunity, for the manifest working of the Holy Spirit leading to the consecration of life and service to the Lord, for

mercies and blessings too numerous to be recounted, of which we may say, "The Lord has done great things for us, whereof we are glad," we, the Board of Trustees of Geneva College submit this our annual report.

Respectfully,
D. C. MATHEWS, Secretary.

G. R. Steele, Chairman, submitted the report of the Committee on Finance. The report was adopted as whole, and is as follows:

REPORT OF COMMITTEE ON FINANCE.

The Committee on Finance would respectfully report:

Eleven papers have been placed in our hands and two bills for printing. The papers include the annual reports of Synod's Board of Trustees, the Board of Foreign Missions, the Jewish Mission Board, the Board of Control, the Olive Trees, the report of the Literary Fund, the Reformed Presbyterians Women's Association, the Board of Church Erection, a petition for authority to sell the real estate of the late Mrs. John People's and a financial item in connection with the printing of the Digest of the Deliverances of Synod. The auditor's certificates are attached to these reports attesting their correctness.

We would make the following recommendations:

1. That the treasurer's reports of the Synod's Board of Trustees, Foreign Mission Board, Jewish Mission Board, the Olive Trees, the Reformed Presbyterian Women's Association, the Literary Fund, the Board of Control and the Board of Church Erection, be approved together with the Auditors' certificates and be published in the minutes of Synod.
2. That 3,000 copies of Psalm selections be published and the expense of publication be paid from the Literary Fund.
3. In regard to the late Mrs. John Peoples' estate that the Synod direct the Moderator and Clerk to execute a deed complying with the request of Attorney Thomas H. Greer.
4. That the two printing bills, one of $3.75 for the Mission Conference, and the other of $7.75 for programs for the conference on Sabbath Schools be paid out of the Literary Fund.
5. That the Clerk be directed to cast the unanimous ballot of Synod for J. M. Allen, W. M. Blair and Oliver Wylie as their own successors on Synod's Board of Trustees.
6. That the Synod authorize Synod's Board of Trustees to sell the old athletic field of Geneva College.
7. That F. M. Foster, Evan W. Jones and F. M. Wilson be elected their own successors on the Board of Church Erection.
8. That H. G. Patterson and S. O. Carson be elected their own successors on the Board of Control, and that David Cummings of Morning Sun, Iowa, be elected to take the place of W. C. Allen.
9. That 1000 copies of the Digest of the Deliverances of Synod be published after investigating the most reasonable place of printing and the expense be paid from the Literary Fund.
10. That Synod expresses its high appreciation of the efficiency of the Treasurer of Synod's Board of Trustees in handling

the funds of the Church. Also the high appreciation of the services of Joseph M. Steele which are rendered to the church free of charge.

G. R. STEELE.
D. BRUCE MARTIN.
PAUL COLEMAN.
S. C. PATTERSON.
JOHN L. CARITHERS.

In accordance with Item 5 of above report, the Clerk cast the unanimous ballot of Synod for Oliver Wylie, William Blair and John M. Allen to be their own successors on Synod's Board of Trustees for the term beginning June 15, 1926 and ending June 15, 1929.

REPORT OF SYNOD'S BOARD OF TRUSTEES.

To the Moderator and Members of the Reformed Presbyterian Synod:

Dear Brethren:

We herewith submit our report, with that of your Treasurer for the year ending April 15th, 1926.

We record again the favor and blessing of the Most High during another year.

The Following Bequests Were Received:

David J. McIlhattan, Philadelphia, Pa., Aged People's Home Endowment, $900.00. Foreign Mission Endowment, $1,350.00.

Mrs. Annie Chase, Somerset, Canada, Foreign Missions, $24.

Anna A. Moret, Sparta, Ill., Southern Mission, $100.00; Indian Mission $100.00.

Mrs. Martha E. Hensleigh, Morning Sun, Iowa, Foreign Missions, $574.89; Jewish, $42.13; Southern, $82.90; Indian, $57.08; and Home Missions, $193.00.

R. M. Downie, Beaver Falls, Pa., China Mission, $2,262.50.

Wm. S. McAnlis, Geneva congregation, China $356.57; Aged People's Home, $35.66; Indian Mission, $213.95.

Miss Mary Mann, Denison, Kan., Jewish Mission, $200.00; Southern, $200.00; Indian, $200.00.

Mrs. Lizzie Love, Freeport, Ohio, China Mission, $521.85.

This makes a total of bequests of $7,414.53 for the year.

After a lengthy delay, the sale of the West Hebron, N. Y., church was consumated as reported to last Synod. The Billings, Okla., church property was sold for $1,500.00 to the American Legion. The earnings of the office were $56,548.67, an increase of $1,557.64. Your mortgage investments now amount to $888,844.53, all bringing in six per cent, an increase of $54,232.91. The departments of the church, at the close of the year, are debtor to the Board for $68,955.90. Annuity funds from which the donors receive a life income amount to $33,987.94. Invested funds $12,727.75, unsettled bequests $30,723.09, Endowment funds $879,338.40. A dividend of five and one half per cent was declared out of the earnings and the balance credited to the contingent fund.

The Penn building is now being demolished to make way for a theater and office building, more desirable office quarters were secured in the United Presbyterian Board of Publication Building, room 608, 209 Ninth St., at a slight advance in rent. The books and accounts of your Treasurer were audited by Mr. H. A. Stout, Public Auditor, and found correct.

James S. Tibby, with Mr. T. H. Boyd as alternate was appointed to represent the Board on the floor of Synod.

Items for Synodical Action:

The terms of Messrs. J. M. Allen, Jr., William Blair and Oliver Wylie, as members of the Board expires June 15th, 1926. Their successors should be elected by ballot.

At the request of the Board of Trustees of Geneva College, we ask for synodical authorization to sell the old athletic field, should an opportunity arise to dispose of this property to advantage.

Respectfully submitted,
JAMES S. TIBBY, Secretary.

Real Estate.

Geneva College	$ 90,000.00
Southern Mission	5,000.00
Indian Mission	13,000.00
Theological Seminary	40,000.00
	$148,000.00

Buildings.

Geneva College	$565,000.00
Southern Mission	31,200.00
Indian Mission	5,000.00
Theological Seminary	40,000.00
	$641,200.00

Furniture and Fixtures.

Geneva College	$ 41,000.00
Southern Mission	3,225.00
Indian Mission	1,000.00
Theological Seminary	5,000.00
	$ 50,225.00

Stocks and Bonds.

Geneva College		$ 26,550.00
Cyprus and China Theological Students		4,000.00
Ministerial Relief		1,400.00
Home and Foreign Missions		2,000.00
Southern Mission		5,750.00
Syrian Mission		5,750.00
		$ 45,450.00
Annuities	$ 33,987.94	
Special Invested Funds	12,727.75	
Bequest Funds in abeyance	30,723.09	
		$ 77,438.78

Endowment Funds.

Geneva College	$378,027.76
Theological Seminary	71,405.42
Mrs. M. E. & E. S. E. McKee	16,000.00
Theological Students	16,876.88
Ministerial Relief	25,385.42
Foreign Missions	77,764.92
Syrian Missions	7,020.54
China Missions	2,937.50
Rev. and Mrs. David McKee	10,000.00
Mrs. Eda S. E. McKee	6,000.00
Rev. and Mrs. Jas. McCune	800.00
Home Missions	61,841.48
Southern Missions	8,447.95
Indian Missions	4,138.54
Jewish Missions	2,333.32
Witness	2,883.34
Aged People's Home	9,200.00
Widows and Orphans	13,300.02
Church Erection	3,400.00
Rev. and Mrs. J. J. McClurkin	100.00
Barnet, Vt., congregation	650.00
American Bible Society	50.00
David Gregg Mortgage Fund	157,015.73
Mary A. Sterrett	2,704.58
Morton W. Stevenson	1,055.00
	$879,338.40

David Gregg Mortgage Fund

April 1, 1925, Balance		$155,650.00
Mortgages taken		16,500.00
		$172,150.00
Mortgages paid		12,563.00
April 1, 1926, Balance		$159,587.00

David Gregg Mortgage Interest.

April 1, 1925, Balance	$ 113.60	
Receipts		
Collections	9,846.81	
		$ 9,960.41
Expenditures.		
Service	$ 498.02	
Foreign Missions	3,469.53	
Home Missions	2,838.71	
Church Erection	630.83	
Theological Seminary	630.83	
Southern Mission	630.83	
Widows and Orphans	630.83	
Central Allegheny congregation	630.83	
		$ 9,960.41

Mortgage Funds.

April 1, 1925, Balance		$678,961.62
Mortgages taken		82,000.00
		$760,961.62
Mortgages paid		31,704.09
April 1, 1926, Balance		$729,257.53

Interest Funds.

Receipts.

Interest from Overdrafts	$ 4,777.11	
Interest from Mortgages	41,811.15	
		$ 46,588.26

Expenditures.

Share office expenses	$ 1,461.31	
Dividends	41,288.96	
Contingent Account	3,837.99	
		$ 46,588.26

Cash Account

April 1, 1925, Balance	$ 22,885.44

Receipts.

Receipts	277,374.24
	$300,259.68
Expenditures	278,455.82
April 1, 1926, Balance	$ 21,803.86

Expense Account.

Rent $720.00, Phone $50.08	$ 770.08	
Supplies $118.26, Clerk hire $17.50	135.76	
Bond $25.00, Auditor $165.75	190.75	
Safety Box $7.50, Insurance $11.62	19.12	
Moving $182.25, Salary $3,000.00	3,182.25	
		$ 4,297.96
Above paid as follows:		
Indian Mission $300.86, Southern	$ 343.84	
Home Mission $644.69, Witness	429.79	
Geneva College $773.63, Seminary	343.84	
Interest Account	1,461.31	
		$ 4,297.96

Contingent Account

April 1, 1925 Balance	$ 40,542.36

Receipts.

Profits of 1926	3,837.99
	$ 44,380.35

Expenditures.

Refund Wm. Faris Estate	$ 59.09	
Sundry Accounts closed	252.03	
		$ 311.12
April 1, 1926, Balance		$ 44,069.23

Pro Rate Funds.

Collections, Interest, Bequests	$ 3,073.25
Distribution to 12 schemes of the church	$ 3,073.25

Undesignated Budget Funds.

April 1, 1925, Balance	$ 327.80
Receipts.	
Collections	$ 57,754.97
	$ 58,082.77
Expenditures.	
Distribution to 12 schemes	$ 58,842.68
April 1, 1926, Balance overdrawn	$ 759.91

Temperance.

April 1, 1925, Balance	$ 618.22
Receipts.	
Collections	$ 32.75
	$ 650.97
Expenditures.	
Expenses of Committee	$ 102.58
April 1, 1926, Balance	$ 548.39

Student Aid.

April 1, 1925, Balance		$ 2,642.02
Receipts		
Collections	$ 43.65	
Dividends	928.23	
		$ 971.88
		$ 3,613.90
Expenditures.		
Board of Control, $1.19, Room rent, $855.31	$ 856.50	
D. W. Park, $35.00, J. S. McElroy, 130.38	165.38	
M. W. Daugherty, $300, R.C.Fullerton, $300	600.00	
R. I. Robb, 240.00, R. H. McKelvey, $270.00	510.00	
A. J. McFarland, $240, F. Lathom, $255	495.00	
P. D. McCracken, $75, R. C. Ward, $220	295.00	
		$ 2,921.88
April 1, 1926, Balance		$ 692.02

Ministerial Relief.

April 1, 1925, Balance		$ 2,467.82
Receipts.		
Designated contributions	$ 152.52	
Pro Rate contributions	46..09	
Undesignated contributions	1,151.39	
Dividends	1,522.20	
	$	2,872.20
	$	5,340.02
Expenditures.		
Board of Control	$ 1.19	
Life Insurance 4 students	1,062.15	
Share Christian Nation Ads.	75.00	
Share Forward Movement	38.82	
T. C. Sproul, $400.00, W. S. Fulton, $450.00	850.00	
S. J. Crowe $399.96, J. W. Dill, $300.00	699.96	
B. M. Sharpe, $400.00, Wm. McFarland, $400	800.00	
J. F. Crozier, $300.00, W. C. Allen, $500.00	800.00	
G. A. Edgar, $500.00, Isaiah Faris, $300.00	800.00	
	$	5,127.12
April 1, 1926, Balance		$ 212.90

Widows and Orphans.

April 1, 1925, Balance		$ 600.85
Receipts.		
Designated contributions	$ 141.32	
Pro rate contributions	43.02	
Undesignated contributions	1,075.66	
Gregg Dividend	630.83	
Regular Dividend	841.50	
	$	2,732.33
	$	3,333.18
Expenditures.		
Board of Control	$ 1.18	
Printing	8.00	
Share Christian Nation Ads	70.00	
Share Forward Movement	50.26	
Mrs. M. M. Dodds, $400, Mrs. J. C. French,	$ 400.00	
Miss M. Cannon, $200, Miss J. Cannon	175.00	
Mrs. J. Faris, $200, Miss A. George,	175.00	
Miss J. McDonald, $175, Mrs. P. P. Boyd,	500.00	
Miss R. E. Middleton, $50, Mrs. A. Wilson,	150.00	
Mrs. I. A. Blackwood, $500, Mrs. A. Patton,	200.00	
Mrs. Margaret Willson	500.00	
	$	3,754.44
April 1, 1926, Balance overdrawn		$ 421.26

Theological Seminary.

April 1, 1925, Balance		$ 790.92
Receipts.		
Designated contributions	$ 61.89	
Pro Rate contributions	70.57	
Undesignated contributions	1,637.83	
Gregg Dividend	630.83	
Regular Dividend	3,945.17	
		$ 6,346.29
		$ 7,137.21
Expenditures.		
R. C. Wylie, $3,000.00, R. J. G. McKnight	$ 3,000.00	
R. A. M. Steele, $25.00, G. M. Sleeth	435.00	
Van Guelpen, $250.00, Pianist	18.00	
F. M. Wilson, R. R. expenses	17.00	
R. J. G. McKnight expenses	30.00	
Share Forward Movement	131.19	
Share Christian Nation Ads.	145.00	
Share office expenses	343.84	
Interest on overdraft	102.71	
		$ 7,497.74
April 1, 1926, Balance overdrawn		$ 360.53

Memorial Building.

April 1, 1925, Balance overdrawn		$ 976.55
Receipts.		
Pro Rate contributions	$ 18.56	
Undesignated contributions	821.15	
Room Rent from Student's Aid Fund	855.31	
		$ 1,695.02
		$ 718.47
Expenditures.		
Gas, $198.65, Electricity,	$ 122.45	
Phone, $77.36, Forward Movement,	28.07	
Water, $25.68, Coal	213.09	
Plumbing, $367.79, Repairs,	209.30	
Supplies, $35.76, Insurance,	16.00	
Interest on overdraft	72.17	
		$ 1,366.32
April 1, 1926, Balance overdrawn		$ 647.85

Seminary Library Fund.

April 1, 1925, Balance overdrawn		$ 24.99
Expenditures.		
Books	$ 73.12	
Magazines	62.85	

Labor	13.60	
		$ 149.57
April 1, 1926, Balance overdrawn		$ 174.56

Southern Mission

April 1, 1925, Balance		$ 3,372.12
Receipts.		
Designated contributions	$ 1,441.85	
Pro Rate contributions	187.47	
Undesignated contributions	3,860.68	
Local	3,908.04	
Rent Little Knox	82.50	
Special	109.00	
Gregg Dividend	630.83	
Regular Dividend	726.51	
Anna Moret Bequest	100.00	
Martha E. Hensleigh Bequest	82.90	
Mary Mann Bequest	200.00	
		$ 11,329.78
		$ 14,701.90
Expenditures.		
R. R. Fare Workers	$ 354.14	
Share Forward Movement	435.83	
D. H. Elliott's R. R. expense bal.	40.10	
Share Christian Nation ads.	305.00	
Share office expenses	343.84	
Local	4,036.20	
Salaries	9,486.62	
		$ 15,001.73
April 1, 1926, Balance overdrawn		$ 299.83

Indian Mission.

April 1, 1925, Balance overdrawn		$ 669.11
Receipts.		
Designated contributions	$ 546.05	
Pro Rate contributions	129.08	
Undesignated contributions	1,904.87	
Local Mission	1,133.09	
Local Farm	1,595.81	
W. M. S. Pitts. Presby. salary	1,200.00	
Miss J. Speer Note on account	99.75	
W. S. McAnlis Bequest	213.95	
Martha E. Hensleigh Bequest	57.08	
Mary Mann Bequest	200.00	
Dividend	227.62	
Anna Moret Bequest	100.00	
		$ 7,407.30
		$ 6,738.19

Expenditures.

Local Missions expenses	$ 2,102.88	
Local Farm expenses	1,351.05	
Share Forward Movement	309.49	
Share Christian Nation ads	210.00	
Share office expenses	300.86	
Interest on overdraft	93.41	
Salaries Mission and Farm	3,116.62	
		$ 7,484.31
April 1, 1926, Balance overdrawn		$ 746.12

Home Missions.

April 1, 1925, Balance overdrawn		$ 2,185.65

Receipts.

Designated contributions	$ 1,840.67	
Pro Rate contributions	436.40	
Undesignated contributions	10,499.93	
Secretaries collections	599.96	
Martha E. Hensleigh Bequest	193.00	
Gregg Dividend	2,838.71	
Regular Dividend	3,384.42	
		$ 19,793.09
		$ 17,607.44

Expenditures.

Canada, $1,758.28, Illinois	$ 600.00	
Iowa, $300.00, Kansas	499.14	
New York, $2,643.15, Ohio,	1,445.82	
Pacific, $1,433.26, Philadelphia,	600.00	
Pittsburgh, $4,954.68, Rochester,	591.62	
J. G. McElhinney, salary and expenses	198.06	
J. K. Robb, salary and expenses	1,593.20	
A. C. Coulter	50.00	
R. W. Piper, order 1925 Synod	462.00	
Share Forward Movement	645.47	
Share Christian Nation ads.	710.00	
Share office	644.69	
Interest on overdraft	427.62	
Pittsburgh Syrian cong. expenses	303.77	
Sundry items	24.85	
		$ 19,810.61
April 1, 1926, Balance overdrawn		$ 2,203.17

Witness Work.

Receipts.

April 1, 1925, Balance	$	$ 3,713.56
Sale Literature	$ 18.00	
Designated contributions	249.30	
Pro Rate contributions	144.44	
Undesignated contributions	3,836.26	

W. J. Coleman	834.10	
Dividend	158.58	
Check returned	35.36	
		$ 5,276.04
		$ 8,989.60

Expenditures.

Share Christian Nation ads.	$ 235.00	
Share office	429.79	
Share Forward Movement	290.03	
Postage and Envelopes	1,073.40	
Printing	1,103.65	
Typists	466.75	
W. J. Coleman, salary	2,199.96	
W. J. Coleman, expenses	269.11	
J. M. Coleman, salary	666.62	
		$ 6,734.31
April 1, 1926 Balance		$ 2,255.29

Evangelistic Work.

April 1 1925, Balance		$ 852.18

Receipts.

R. A. M. Steele	$ 586.43	
Designated contributions	135.00	
Pro Rate contributions	70.69	
Undesignated contributions	1,277.88	
Not in budget contributions	10.00	
Checks returned	40.00	
		$ 2,120.00
		$ 2,972,18

Expenditures.

Share Forward Movement	$ 87.59	
Share Christian Nation ads.	115.00	
Sterling, Kan., Gospel Team	40.00	
Supplies	32.06	
R. A. Blair	10.00	
J. W. Stewart	78.32	
R. A. M. Steele, salary	2,009.14	
R. A. M. Steele expenses	413.20	
		$ 2,785.31
April 1, 1926, Balance		$ 186.87

Forward Movement.

April 1, 1925, Balance overdrawn		$ 2,808.19
Expenses two years paid by 12 depts.	$ 5,413.44	
Local receipts	1,154.13	

Receipts.

		$ 6,567.57
		$ 3,759.38

Expenditures.

Interest on overdraft	$ 100.70	
Local expenses	1,158.68	
D. H. Elliott's salary	2,500.00	
		$ 3,759.38

Geneva College Mortgage.

April 1, Balance overdrawn	$ 95,000.00

Expenditures.

Paid Fidelity T. & T. Co. on account	10,000.00
April 1, 1926, Balance overdrawn	$ 85,000.00

Carnegie-Johnston Notes.

April 1, 1925, Balance due	$ 7,610.13
April 1, 1926, Balance due	$ 7,610.13

Bible Chair.

Receipts.

Collections from pledges	$ 565.00

Expenditures.

Soldier's Tablet in Hall	$ 195.00	
Balance to Geneva College Endowment	370.00	
		$ 565.00

Campus Account.

April 1, 1925, Balance overdrawn	$ 13,160.97

Expenditures.

Interest on overdraft to April 1 1926	789.66
April 1, 1926, Balance overdrawn	$ 13,950.63

Campaign Account.

Local Treasurer's Report.

April 15, 1925, Balance	$ 1.21

Receipts.

Pledges paid	$ 38,091.84
	$ 38,093.05

Expenses.

For endowment	$ 9,350.00	
Current account	9,350.00	
McKee Hall	1,500.00	
McCartney House Fern Cliff	10,000.00	
Salaries	4,375.00	
Advertising	148.80	
Traveling expenses	650.05	
Supplies	115.74	
Miscellaneous	1,764.25	
		$ 37,253.84
April 15, 1926, Balance		$ 839.21

Joint Current Account.

April 15, 1925, Balance overdrawn		$ 39,040.36
Receipts.		
Budget	$14,760.00	
Campaign pledges	9,600.00	
Dividends and coupons	20,713.35	
McKee Hall	1,000.00	
School, Liberal Arts	58,211.14	
Extension	21,166.70	
Public Speaking	77.15	
Summer school	14,500.50	
Music	95.00	
Athletics	17,577.85	
Book Store	13,577.18	
North Hall, men	1,836.00	
McKee Hall, women	6,089.00	
Dining room	22,910.88	
		$202,114.75
		$163,074.39
Expenses.		
Principal of Mortgages	$10,000.00	
Interest of Mortgages	5,550.00	
Interest on overdraft	3,100.84	
Interest on Notes	606.60	
Share Forward Movement office	915.60	
Share Christian Nation ads	820.00	
Share office expenses	773.63	
Annuity	100.00	
Insurance	387.00	
Inheritance Tax	94.54	
Salary and Expenses Field Worker	5,022.18	
School Liberal Arts	88.735.60	
Extension Department	20,299.30	
Summer School	11,660.80	
Athletics	21.076.52	
Book Store	12,675.04	
North Hall, men	3,080.62	
McKee Hall, women	5,845.82	
Dining Room	21.036.22	
		$211,780.31
April 15, 1926, Balance overdrawn		$ 48,705.92

Auditor's Report.

I, the undersigned appointed by the Trustees of the Synod of the Reformed Presbyterian Church of North America to audit the Accounts of James S. Tibby, Treasurer, would respectfully report, that I have examined the Accounts, Cash in banks, and find same correct as per Report to 1926 Synod.

May 27th, 1926.

H. A. STOUT, Public Auditor.

Financial Report of Literary Fund.

April 15, 1925, to April 15, 1926.

April 15, 1925, Balance		$ 2,354.53
Receipts.		
Sale 1925 Dockets	39.85	
Traveling Fund, Presbyteries	94.43	
Sale of Books	1,449.66	
Sale of 1925 Minutes of Synod	408.00	
		$ 1,991.94
		$ 4,346.47
Expenses.		
Dockets	51.75	
Traveling Fund, Presbyteries	65.10	
Supplies, cut, wrapping paper	12.22	
Storage	11.00	
Ads.	10.00	
Insurance on Books	14.00	
Cemetery Pine Creek congregation	25.00	
R. R. expenses Johnston Commission	28.22	
Printing Psalter	2,172.15	
Printing Elliott's Manual	210.04	
Postage on Books	82.16	
Postage on 1925 Minutes Synod	39.09	
Printing 1925 Minutes Synod	465.30	
Editing 1925 Minutes Synod	100.00	
		$ 3,286.03
April 15, 1926, Balance		$ 1,060.44

Synodical Action.

The supply of Psalm selections is exhausted and instructions should be given as to a second edition.

JAMES S. TIBBY, Treasurer.

REPORT OF THE BOARD OF CONTROL.

The Board of Control would respectfully report:

Since the last meeting of Synod the Board has held one regular meeting at the home of A. F. Reid and one special meeting at the home of H. G. Patterson in Morning Sun, Iowa.

At the regular meeting J. P. Baird was elected president and H. G. Patterson secretary, and D. B. Martin assistant secretary.

Thirty-three applications for aid came before the board at the regular meeting; ten from aged ministers, fourteen from widows and orphans and nine from students of theology. One more in each group than last year.

Appropriations were made this year, not according to the amount of money in the treasury, but according to the amount we had faith to believe would come into the treasury during the year and according to the relative needs of the applicants. The treasurer was instructed to pay the amount granted in monthly installments and not in one payment as formerly, in order that the treasury might not be overdrawn at the beginning of the year. On this plan $3,950.00 was granted to aged ministers; $3,650.00 to widows and orphans and $2,150.00 to students of theology.

It is very distressing to the members of the Board, after reading the applications for aid, to be compelled, in many cases to give one or two hundred dollars less than is asked by the aged ministers and widows and more often much less than is actually needed to allow them to live in comfort. God's servants deserve better treatment than this when they are old and feeble and no longer able to labor as they did in the prime of life. The men and women who have given their lives to the church, and labored for a barely living wage as long as they were able should be supported by the church as long as they live. Their daily prayer is: "cast me not off in the time of old age; forsake me not when my strength faileth." God's promise is: "Even to your old age I am he; and even to hoar hairs will I carry you." God's way of answering the prayer and making good the promise is by the contributions of his people. Therefore the Board of Control would urge the members of the church not to forget the aged ministers and widows when making their contributions and bequests.

During the year God has taken some of his aged servants into his own immediate care, and "the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." But others on account of failing health and the death of those who were their earthly supporters have been cast upon our care.

Rev. W. C. Allen having resigned as pastor of Wyman congregation and moved to northern Iowa, hands in his resignation as a member of the Board to Synod through the Secretary of the Board. The time for which H. G. Patterson and S. O. Carson were elected has expired and their successors as well as W. C. Allen's should be elected at this meeting of Synod.

H. G. PATTERSON, Secretary.

REPORT OF JOSEPH M. STEELE, TREASURER BOARD OF FOREIGN MISSIONS.

SYRIA HOSPITAL FUND

Balance, April 15, 1925	$	$	$ 2,992.52
Receipts:			
Support of Beds		202.00	
General Use		105.00	
Dividends:			
David & M. E. McKee, Cot	60.00		
Mrs. E. S. E. McKee, Cot	60.00		
		$ 120.00	
Interest on Account		49.89	
			$ 476.89
			$ 3,469.41
Less Amount sent to Field			$ 1,000.00
			$ 2,469.41

MERSINE HOSPITAL FUND.

Balance, April 15, 1925	$		$ 8,869.12
Receipts:			
General Use		65.00	
Dividends:			
David & M. E. McKee, Cot		80.00	
Interest on account		185.00	
			$ 330.00
			$ 9,199.12

No disbursements.

LATAKIA DWELLING BUILDING FUND.

Balance, April 15, 1925	$	$ 3,995.53
Interest on acount		81.91
		$ 4,077.44

No disbursements.

TARSUS BUILDING FUND.

Balance, April 15, 1925	$	$ 6,006.81
Interest on account		123.94
		$ 6,130.75

No disbursements.

MERSINE SCHOOL FUND.

Balance, April 15, 1925	$	$ 60.06
Interest on account		1.25
		$ 61.31

No disbursements.

DAVID OLIVER BROWN MEMORIAL FUND.

Balance, April 15, 1925		$ 190.97
Interest on account		4.12
		$ 195.09

No disbursements.

J. D. McANLIS FUND.

Balance, April 15, 1925		$ 499.90
Interest on account		11.00
		$ 510.90

No disbursements.

FOREIGN FIELD DEPUTATION FUND

Balance, April 15, 1925		$ 1,514.60

Liberty Bonds—$3,000.00.

No disbursements.

ESTATE D. S. GAILEY SPECIAL FUND.

Balance, April 15, 1925		$ 5,157.72
Interest on account		106.15
		$ 5,263.87

No disbursements.

J. FRENCH CARITHERS MEMORIAL FUND.

Balance, April 15, 1925		$ 5,355.11
Receipts	555.70	
Interest on account	39.31	
		$ 595.01
		$ 5,950.12
Disbursed to Cyprus account purchase of New Building		$ 4,000.00
		$ 1,950.12

Liberty Bonds—$10,400.00.

LEVANT (SYRIAN) MISSION

GENERAL FUND

Receipts:

Congregations	$21,933.62	
Sabbath Schools and Societies	3,093.46	
Individuals	536.00	
		$25,563.08

Bequests:

Mrs. Emma C. Slater	$ 450.00	
Mrs. Anna Chase	24.00	
Mrs. Martha E. Hensleigh	574.89	
Miss Mary Mann	200.00	

Dividends:		
Regular	$ 2,490.75	
David and M. E. McKee	307.50	
David Gregg	1,734.77	
Eda S. E. McKee	25.00	
Barnet, Vt.	8.94	
Miss M. Sterrett	261.88	
		$ 6,077.73
Refund of travel, freight, etc.		$ 367.05
Repaid on account by Mr. Lytle		242.31
		$32,250.17
Less Debit Balance April 15, 1925		$ 6,838.86
		$25,411.31
Disbursements:		
Syria, (Latakia and Suadia Stations):		
Salaries	$ 9,655.00	
Mission Expense	13,103.85	
Travel	1,208.45	
		$23,967.30
Asia Minor, (Tarsus Station):		
Salaries	$ 1,120.00	
Mission Expenses (incl. rent of Bldg.)	1,732.48	
Travel	Nothing	
		$ 2,852.48
Cyprus Station:		
Salaries	$ 7,000.00	
Mission Expense	3,521.93	
Travel	786.26	
		$11,308.19
		$38,127.97
Total Disbursements	$38,127.97	
Total Receipts	25,411.31	
Total Deficit	$12,716.66	

CHINA MISSION

GENERAL FUND.

Receipts:		
Congregations	$ 7,347.97	
Sabbath Schools and Societies	2,891.75	
Individuals	200.55	
		$10,440.27
Bequests:		
Mrs. Emma C. Slater	450.00	
Wm. Alexander Brown	7,598.71	
Lizzie Love	521.85	
R. M. Downie	2,262.50	

Wm. S. McAnlis	356.57	
Miss Mary Mann	200.00	
Dividends:		
Mrs. M. E. & E. S. E. McKee	$ 880.00	
Regular	2,266.17	
David & M. E. McKee	102.50	
David Gregg	1,734.76	
Eda S. E. McKee	25.00	
Barnet, Vermont	8.93	
		$16,406.99
Refund of salary account preaching, etc.		$ 1,056.89
Refund of Traveling Expenses		1,782.00
		$29,686.15
Balance, April 15, 1925		$ 9,096.36
		$38,782.51
Disbursements:		
Salaries	$19,320.00	
Mission Expense	6,685.87	
Travel	2,162.15	
		$28,168.02
		$10,614.49

SYRIA MISSION.

SPECIAL FUNDS

Receipts:		
Relief	$ 1,800.76	
For Jurge Michel	60.00	
For Tamra Ibraheem	48.00	
For Julia Shemas	55.00	
For Rev. S. Aghbabian	35.00	
Discretion of Miss Kennedy	88.82	
		$ 2,087.58
Balance, April 15, 1925		474.30
		$2,561.88
Disbursements:		
Relief and Sundry Purposes as above		$ 2,002.09
		$ 559.79

Liberty Bonds—$300.00.

ASIA MINOR MISSION

SPECIAL FUNDS

Receipts:		
Discretion of Missionaries	$ 69.85	$
Relief	25.00	
		$ 94.85
Disbursements:		
Sent to Field for purposes as above		$ 94.85

CYPRUS MISSION
SPECIAL FUNDS

Receipts:		
Education	$ 150.00	
For S. Aghbabian	45.00	
Boys' School	56.50	
Girls' School	49.57	
Support	125.00	
Salary of Bible Woman	77.10	
Dividends:		
H. H. George Estate, for students	180.00	
		$ 683.17
Balance, April 15, 1925		$ 2,230.15
		$ 2,913.32
Disbursements:		
Sent field for sundry purposes as above		$ 1,985.15
		$ 928.17

CHINA MISSION
SPECIAL FUNDS

Receipts:		
Houseboat	$ 46.73	
Support	365.00	
Bible Woman	90.00	
Dr. Wallace Hospital Work	10.00	
Education	25.00	
Girls' School	20.00	
Boy	25.00	
Country Work	50.00	
Dividends:		
H. H. George Estate, students	180.00	
Rev. & Mrs. Jas. McCune, educate girl	44.00	
		$ 855.73
Balance, April 15, 1925		$ 2,578.33
		$ 3,434.06
Disbursements:		
Sent field for sundry expenses as above		$ 874.72
		$ 2,559.34

LibertyBonds——$1,100.00.

GIRLS' SCHOOL, NICOSIA, CYPRUS
Salary Account:

Receipts:		
From Women's Presbyterials	$ 2,315.07	
Balance, April 15, 1925	306.75	
		$ 2,621.83

Disbursements:

Salaries paid three teachers, one year	$ 2,621.83

No. Bal.

MRS. EVADNA PEOPLES SPECIAL FUND

Receipts:

From various Women's Miss. Societies	$ 92.95	
Balance, April 15, 1925	59.25	
		$ 152.20
Disbursements		$ 152.20

No. Bal.

AMOUNTS DUE MISSIONARIES

Dr. J. M. Balph	$ 100.00	
Dr. R. .E. Smith	4.24	
Miss F. E. French	5.50	
*Miss Rose A. Huston	510.00	
Rev. W. M. Robb	200.00	
Rev. R. C. Adams	787.50	
		$ 1,607.24

* At the request of the Kansas Ladies' Presbyterial, Miss Huston's salary has been paid since this report was made out.

ADVANCES MADE FOR MISSIONARIES

Dr. R. E. Smith	$ 15.00	
Miss Lillian F. Cunningham	6.45	
Mr. Remo I. Robb	43.20	
Rev. J. A. Kempf	14.00	
		$ 78.65

SECRETARY'S EXPENSE

Office Expense (Literature)	$ 6.89	
Monthly Allowances	1,200.00	
Miscellaneous Travel	67.95	
Foreign Mission Conference of N. America	125.00	
		$ 1,399.84

TREASURER'S EXPENSE

Bond	50.00	
Audit	85.00	
Printing, postage and stationery	47.14	
		$ 182.14

COMPARATIVE REPORT.

	Receipts 1925	Payments 1925	Receipts 1926	Payments 1926
Levant Mission, General Fund	$48,746.37	$42,469.32	$32,250.17	$38,127.97
China Mission, General Fund	33,201.16	29,660.55	29,686.15	28,168.02
Totals for General Fund Accounts	$81,947.53	$72,129.87	$61,936.32	$66,295.99
Syria Mission, Special Fund	$ 2.074.97	$ 2,069.33	$ 2,087.58	$ 2,002.09
Asia Minor, Special Fund	60.00	35.00	94.85	94.85
Cyprus Mission, Special Fund	2,510.15	545.00	683.17	1,985.15
China Mission, Special Fund	3,069.82	1,702.71	855.73	874.72
Latakia Hospital Fund	550.22	2,000.00	476.89	1,000.00
Mersine Hospital Fund	273.72		330.00	
Latakia Dwelling Building Fund	54.61		81.91	
Tarsus Building Fund	83.84		123.94	
Mersine School Fund	.89		1.25	
D. O. Brown Memorial Fund	2.82		4.12	
J. D. McAnlis Fund	7.39		11.00	
J. French Carithers Memorial Fund	332.18		595.01	4,000.00
Est. D. S. Gailey Special Fund	66.37		106.15	
	$ 9,086.98	$ 6,352.04	$ 5,451.60	$ 9,956.81

Summary.

Totals for General Fund Accounts	$81,947.53	$72,129.87	$61,936.32	$66,295.99
Totals or Special and Miscellaneous Funds	9,086.98	6,352.04	5,451.60	9,956.81
Grand Totals for all For. Miss. Accts.	$91,034.51	$78,481.91	$67,387.92	$76,252.80

SUMMARY OF CASH BALANCES OF ALL ACCOUNTS OF WHICH MR. J. M. STEELE IS TREASURER.

Foreign Mission Accounts:

General, Special and Miscellaneous	$	$33,317.74
Board of Church Erection		3,580.12
Jewish Mission Board		39.34
		$36,937.20
Amounts Due Missionaries		1,607.24
		$38,544.44
Less Advances made for Missionaries		78.65
		$38,465:79

Deposited as Follows:

*Brown Brothers & Company	$22,297.85	
Bank of North America & Trust Co.	3,414.20	
Central National Bank	4,614.16	
Societe Generale, Paris, France	8,139.58	
		$38,465:79

*Includes deposits of 4-27-26; 5-6-26; 5-15-26.

Respectfully submitted,
JOS. M. STEELE, Treasurer.

Mr. Joseph M. Steele, Treasurer,
The Board of Foreign Missions of the Synod of the Reformed Presbyterian Church of North America, Philadelphia.

Dear Sir—We report that we have audited your accounts as Treasurer of the Board of Foreign Missions of the Synod of the Reformed Presbyterian Church of North America for the year ended April 15, 1926. All receipts as shown by your books were deposited in bank and all disbursements were supported by proper vouchers. The balances in bank were verified by correspondence with the depositories with the exception of that held by the Societe Generale, Paris, France, $8,139.58, for which no request for confirmation was mailed. According to the records of your office the amount of this deposit has not been changed since April 15, 1925. The $15,050 U. S. Liberty bonds, which are not entered on the books, were verified by examination.

Annexed we submit a statement of the balances in the various funds at April 15, 1926.

Very truly yours,
LYBRAND, ROSS BROS. & MONTGOMERY.

DETAILS OF THE FUNDS OF THE BOARD OF FOREIGN MISSIONS OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA, APRIL 15, 1926.

Board of Foreign Missions:

Syria Hospital Fund	$ 2,469.41	
Mersine Hospital Fund	9,199.12	
Latakia Dwelling Building Fund	4,077.44	
Tarsus Building Fund	6,130.75	
Mersine School Fund	61.31	
David Oliver Brown, Memorial Fund	195.09	
J. D. McAnlis Fund	510.90	
Foreign Field Deputation Fund	1,514.60	
Estate of D. S. Gailey Special Fund	5,263.87	
J. French Carithers Memorial Fund	1,950.12	
Syrian Mission General Fund, o'rdr'ft	12,716.66	
China Mission General Fund	10,614.49	
Syrian Mission Special Fund	559.79	
Cyprus Mission Special Fund	928.17	
China Mission Special Fund	2,559.34	
		$33,317.74
Jewish Mission Board		39.34
Board of Church Erection		3,580.12

Amounts due Missionaries:

Dr. J. M. Balph	$ 100.00	
Dr. R. E. Smith	4.24	
Miss Rose A. Huston	510.00	
Miss F. Elma French	5.50	
Rev. W. M. Robb	200.00	
Rev. R. C. Adams	787.50	
		$ 1,607.24
		$38,544.44

Less Advances made for Missionaries:

Dr. R. E. Smith	$ 15.00	
Rev. J. A. Kempf	14.00	
Remo I. Robb	43.20	
Miss Lillian F. Cunningham	6.45	
		$ 78.65
		$38,465.79

Held as follows:

At Brown Brothers & Co.	$22,297.85*	
At Bank of N. America & Trust Co.	3,414.20	
At Central National Bank	4,614.16	
At Societe Generale, Paris, France	8,139.58	
		$38,465.79

* Includes $20698.68 deposited April 27, 1926; $616.38 deposited May 6, 1926; and $828.41 deposited May 15, 1926.

MISSION OF THE COVENANT
(JEWISH MISSION)

STATEMENT OF FUNDS, APRIL 15, 1925, to APRIL 15, 1926,
Joseph M. Steele, Treasurer.

Receipts:		
Congregations	$2,338.92	
Sabbath Schools & Societies	368.83	
	$ 2,707.75	
Receipts to Mission Direct	145.04	
Refund of Salary	100.00	
Bequests:		
Anna A. Moret	100.00	
Mrs. Martha E. Hensleigh	42.13	
Miss Mary Mann	200.00	
Dividends:		
Regular	128.32	
	$ 3,423.24	
Less Debit Balance, April 15, 1925	406.09	
		$ 3,017.15
Disbursements:		
Salaries	$ 2,050.00	
Coal and Wood	100.50	
Repairs to Building	27.60	
Repairs to Heater and Roof	50.00	
Cleaning Building and supplies	96.59	
Gas	13.00	
Electricity	14.98	
Telephone	42.19	
Water Rent, 1925 and 1926	18.00	
Literature and Gospels	46.59	
Carfare and Miscellaneous	49.45	
Christian Nation, 1925-1926	312.02	
Forward Movement, 1925-1926	*156.89	
		$ 2,977.81
		$ 39.34

Respectfully submitted,
JOS. M. STEELE, Treasurer.

OLIVE TREES ACCOUNT

JOSEPH M. STEELE, TREASURER

STATEMENT OF FUNDS, APRIL 15, 1925 to APRIL 15, 1926.

Receipts:		
Subscriptions	$ 1,289.41	
Third Church, Philadelphia, W. M. S.	100.00	
Transferred to Foreign Mission, General Acounts, to cover 1925 deficit	443.69	
		$ 1,833.10
Less Debit Balance, April 15, 1925		$ 443.69
		$ 1,389.41

Disbursements:

Ludwig Printing House	$ 1,387.28	
Rapid Addressing Machine Co.	2.13	
		$ 1,389.41

No Balance

Respectfully submitted,
JOS. M. STEELE, Treasurer.

BOARD OF CHURCH ERECTION

The Board of Church Erection would respectfully report as follows:

We have during this past year held four meetings, two in Philadelphia and two in New York City. The members of the Board have as usual, paid all their own expenses to and from Philadelphia and New York, thus saving practically all the expense in connection with the administration of the affairs of the Board.

In June, 1925, an appropriation of $1,500 was made to the Quinter, Kansas, congregation to aid them in securing a parsonage.

In November, 1925, an application for $3,500 came before the Board from Millers Run congregation to aid them in completing their new church building free or nearly free of debt. An appropriation of $2,500 was granted said congregation. In granting this much needed sum to Millers Run, the Board made an overdraft of $1,700 upon its treasury. This poverty of funds in the Church Erection treasury being due to the fact that the Church Erection Board was not allowed to participate in the funds of the general budget of this past year.

This overdraft of more than $1,700 has been partially met by the sale of the West Hebron, N. Y., and Tabor, Kansas, church buildings, and some small dividends. There is yet, however, an overdraft of $420.00. The treasurer's book on April 15, 1926, showed a balance on hand of $3,580.12. From this balance there is to be deducted $4,000 which has already been appropriated, but not actually paid out as yet.

For your further information concerning the financial matters of the Board, we herewith submit the annual report of Joseph M. Steele, Teasurer.

The amount asked for this year, through the Coordinating Committee is $3,000.00. S. E. Greer was appointed to represent this Board before the Coordinating Committee and on the floor of Synod.

The term for which F. M. Foster, Evan W. Jones, and F. M. Wilson, were elected expires with this meeting of Synod, and their successors should be elected.

S. E. GREER, Secretary.

BOARD OF CHURCH ERECTION

JOSEPH M. STEELE, TREASURER

STATEMENT OF FUNDS, APRIL 15, 1925 to APRIL 15, 1926.

Receipts:

Congregations		$ 10.62	
Repaid on acct. Mtge., Topeka,Kan., Cong.		100.00	
Sale of Tabor, Kan., church property		199.00	
Sale West Hebron, N. Y., church property		230.50	
Dividends:			
David Gregg	$630.83		
Regular	187.00		
		$ 817.83	
		$ 1,357.95	
Balance, April 15, 1925		$13,522.17	
			$14,880.12

Disbursements:

Loan to Orlando, Florida cong.	$ 6,000.00	
Loan to Bovina Center, N. Y., cong.	2,000.00	
Loan to New Concord, Ohio, cong.	1,300.00	
Loan to College Hill, Pa., cong.	2,000.00	
		$11,300.00
		$ 3,580.12

Liberty Bonds——$250.00.

Respectfully submitted,
JOS. M. STEELE, Treasurer.

TWENTY-NINTH ANNUAL REPORT OF THE TREASURER REFORMED PRESBYTERIAN WOMAN'S ASSOCIATION OF NORTH AMERICA, YEAR ENDING FEBRUARY 28, 1926.

Receipts:

Admission Fees		$ 2,100.00
Bequest—		
Emma C. Slater		450.00
Boarding Income		47.70
Congregational Collections		113.19
Dividends		234.48
Donation and Reception Day		1,013.13
Donations		477.00
Endowment Memorial Rooms		450.00
Income from Rents		130.00
Interest—		
On Checking Account		101.75
On Savings Account		398.36
On Mortgages		1,832.87
Membership Dues		464.00
Members Fund		3,300.80

Mortgages Paid	12,200.00
Transferred from Savings Account	9,000.00
Sundry Cash Income	937.79
Accounts Receivable	858.31
Total Receipts	$34,109.38

Expenditures:

Burial Expense	$ 286.60
Cemetery	35.00
Drugs and Medicines	24.73
Equipment	82.89
Food Supplies	2,559.76
Garden and Grounds	170.48
General Expense	1,112.86
House Cleaning	21.00
Home Property	3,177.46
Insurance	140.45
Light and Heat	1,131.62
Matron's Expense Fund	600.00
Memorial Room Expense	316.22
Memorial Room Furnishings	720.46
Mortgages Taken	15,000.00
Nursing	14.00
Office Expense	321.05
Real Estate, additional Cemetery Plot	950.00
Repairs	459.46
Salaries of Resident Help	2,598.05
Transferred to Savings Account	2,500.00
Telephone	63.22
Interest and Miscellaneous	1,841.06
Total Expenditures	$34,126.37

Summary

Total Receipts	$34,109.38	
Add Balance March 1, 1925	4,275.70	
		$38,385.08
Total Expenditures for the year		34.126.37
Balance February 28, 1926		$ 4,258.71

Assets.

Cash—

Mellon National Bank savings account	$ 648.27	
City Deposit Bank savings account	2,500.00	
City Deposit Bank Checking account	4,258.71	
		$ 7,406.98

Real Estate—

Cemetery Lots	$ 1,575.00	
Home Property	48,117.23	
		$49,692.23

Stocks—		
Keystone Driller		$ 180.00
Mortgages Receivable—		
Ethel B. and Frank H. Eckels	$15,000.00	
George Frankovich	11,500.00	
Joseph B. and Sophia Weight	6,000.00	
		$32,500.00
Furniture and Fixtures		$ 4,900.00
Manager's Contingent Fund		2.95
Equipment		501.43
Total Assets		$95,183.59

Liabilities.

Members Fund	$10,697.42	
Reserve Interest Fund, Memorial Rooms	648.27	
		$11,345.69

Summary.

Total Assets	$95,183.59
Total Liabilities	11,345.69
Excess of Assets	$83,837.90

Respectfully submitted,
AGNES E. STEELE, Treasurer.

To the Board of Directors of Reformed Presbyterian Woman's Association of North America.

This is to certify that I have audited the books of the Reformed Presbyterian Woman's Association of North America as of February 27, 1926, and found them to be correct to the best of my knowledge and belief. I further certify that the contents of the safe deposit box of the Association in the City Deposit Bank were examined by me and all mortgages, stocks and bonds as set forth in this audit were found in the box.

W. E. RICHARDS, Auditor

The report on Secret Societies, prepared by David Calderwood, was read by E. A. Crooks, adopted as a whole, and is as follows:

REPORT ON SECRET SOCIETIES.

During the current month, a Kentucky pastor preached a strong sermon charging that one reason why young people were leaving the church and becoming wild was the failure of parents to set better examples.

The result was that the deacons waited upon him in a body and asked him to resign his charge. He refused and they padlocked the church doors, but they could not silence his testimony. The next Sabbath he preached to a greater crowd than ever, though outside the church building.

The Covenaner church in her witness against oath bound secrecy has stirred bitter opposition, but she must hold on to her testimony even though it means padlocks and persecutions. The chairman of this Committee knows a home that was friendly to the Covenanter church until the parents learned of our testi-

mony regarding secrecy. That little bit of information in its coming into the home seemed to rust the hinges of the door—though it still slowly swings open to Covenanter witnesses!

Those inside, as well as those outside the lodge, need more knowledge regarding the unscriptural nature of secret societies.

Secret society writers are ever comparing or contrasting the lodge with the church in striving to make the lodge the great attraction. John J. Lanier, in Kansas City Free Mason, speaks of the church as being comprised of the high churchman, the low churchman, and the broad churchman. The high tries to drive everybody to the top story. The low to the basement, while the broad churchman tries to move all of them out of doors. The writer then pictures the Master making His appearance and saying,"Silly children, for whom I built your temple, I live in every part of it——and in silent untenanted places between the stars." This, says the writer is the church, and it is also masonry. It is just here that we take issue with masonry. If the Master is in every part of it, why is His name cancelled from their ritual? When they read from the 1st Epistle of Peter, 2nd chapter, or the 2nd Epistle of Thess., 3rd chapter, or the Epistle of Hebrews, 7th chapter, why do they omit every reference to Jesus Christ? Their Bible is not the Christian's Bible. The Master is not in every part of their Bible and not in every part of masonry.

Loyalty to Jesus Christ surely calls for separation from such a society.

The Ku Klux Klan is another secret society which has laid a strong grip upon this country. Its membership, according to conservative estimates runs into millions and many are of the opinion that it will become much stronger yet. Unlike them, we believe the tide has already turned. Take Colorado, for example, with a Klan governor, a Klan senator, and a Klan mayor in its capitol city. For a time the Protestant Herald championed the Klan and its principles, then came a split and the Protestant Herald of May 26th writes: "How do you like it Protestants? Thousands of you were induced to enter into Protestant secret orders with the idea that you might thereby protect your homes, your country, and the world. And you find now that under some of the leaderships your best loyalty was used to subserve individual political ambitions * * Protestant ideals are endangered and sacrificed and the little remaining power is being used to boycott and defame * * three months ago, some of you might have been justified in your fears, when you were threatened from this quarter. But all that day is passed."

Inside the Klan there is division and strife, outside sentiment against the Klan is growing and is being reflected in legislation. According to the New York Times of January 13, 1926, the Walker Anti-Klan statute was declared valid by the ruling of the Court of Appeals of New York state. One might wonder why there has been no legislation against masonry, but it may come. It is a well known fact that in Italy, Mussolini recognizing the all powerful influence of masonry in the army and politics, ordered the lodges to disband and forbade their meet-

ings, as essential to the safety of the state. While we hold no brief for the Italian Premier, and do not know all the motives that prompted his action, yet we believe that God can use the wrath of man to praise him, and the day may not be far distant when other countries may find it necessary to legislate not only against masonry but against all oath bound secret societies. Jesus Christ has assured us every plant that my heavenly Father hath not planted shall be rooted up. In the strength of this assurance let us continue our testimony even more vigorously against oath-bound secrecy until the uprooting is accomplished. Your Committee would recommend:

(1) That pastors keep it prominently before their people.

(2) That members of our church take every opportunity to converse on the subject of secrecy with members of secret orders.

(3) That the Committee on Witness Bearing furnish congregations with literature on the subject, so that they may broadly circulate the same.

DAVID CALDERWOOD.
E. A. CROOKS.

J. S. Tibby submitted the report on the printing and sale of the 1925 Minutes. The report was adopted and is as follows:

PRINTING AND SALE OF 1925 MINUTES OF SYNOD.

One thousand copies of the Minutes of the 1925 meeting of Synod were printed by the Morning Sun News-Herald of Morning Sun, Iowa.

816 copies were sold at fifty cents a copy		$ 408.00
13 free copies were distributed.		
829		
Cost of printing	$ 465.30	
Postage and freight	39.09	
Service of Synod's Clerk in editing	100.00	
		$ 604.39
Deficit		$ 196.39

JAMES S. TIBBY, Treasurer.

The Synod voted an expression of its appreciation of the services of the Moderator and Clerks.

The minutes of the evening session were read and approved.

Synod adjourned to meet at Winona Lake, Indiana, Wednesday, June 8, 1927, at 2:00 p. m. Psalm 133 was sung, the Moderator adjourned the Court with prayer, and the benediction was pronounced by the pastor of Walton congregation, Boyd A. White.

R. C. REED, *Moderator.*
D. C. MATHEWS, *Clerk.*
T. C. McKNIGHT, *Assistant Clerk.*

APPENDIX

CHAPTER I

THE CHURCH UNDER THE OLD TESTAMENT

"In the beginning God created the heavens and the earth." In this way a dwelling place was provided for man. The work was finished in six creative days, and the seventh day was God's Sabbath. Everything that God made was "very good." But man sinned. And because man sinned the earth was cursed, and became corrupt. Thus the need arose for "new heavens" and "a new earth" in which righteousness should dwell, and the Kingdom of Christ should rule.—To tell how God has been bringing about so great an event is the purpose of this testimony.

The Image of God

"God created man in His own image." Man, therefore, was "a living soul," different in nature and kind from all other creatures on earth. That he had a body for his soul to live in did not make him an animal, nor even like an animal. He was capable of talking with his Maker, of understanding and doing the will of God "in earth as it is in heaven." As first created he was as far from being a hideous, grovelling cave-man as noonday is from midnight. He was a king, Lord of the wonderful works of God. For God gave him dominion over the earth. He was supplied with work to occupy his time and his energies. In the delightful garden of Eden he found a home. The law of his nature was written into his soul. This was, in a word, that he should be righteous, that is, obedient to the will of God in every thought and in every action.

The Covenant of Works

Adam was able to do whatever God asked him to do. In so doing he would please God, and be perfectly happy. Accordingly God made an agreement, or covenant, with him, that as long as he should be wholly obedient he should live,—live on terms of perfect friendship with God. This is called the Covenant of Works because by it man could stand before God on his own good works, or in other words, in his own righteousness. But, if man should disobey, that is, if he should sin, then, by this covenant, he must "surely die."

The devil came to Adam and Eve in the garden and deceived them. They accepted the devil's lie, and rejected the word of God. They disobeyed God. Hence their likeness to God, their only righteousness, was ruined. The Covenant of Works was broken. Death, and pain, and trouble followed. And these awful consequences came, not to Adam only, but to all men, his children, for God had included them in the covenant.

The Covenant of Grace

Adam and Eve sinned willfully and without excuse. Yet God did not leave them, with all who should come after, to perish. He came in His infinite kindness and offered them another covenant of life called the Covenant of Grace. He made known, thereby, His plan and gave His promise of redemption, that is, of

salvation from sin by a Redeemer. He promised to send His own Son into the world to work out by His perfect obedience a perfect righteousness for man; and, in addition to this, to pay the penalty of man's sin by dying in man's place. To do this the Son of God would come in the likeness of sinful flesh, born of a woman. The promise of redemption, therefore, was summed up in the promise of "her Seed." Also, the Spirit of God would come to give life to men dead in sin; to apply to them the benefits of redemption, to make them righteous in the righteousness of God. By this new covenant, therefore, God provided that everyone who would accept the promised Redeemer as his Substitute should be saved.

The Sacrifice

People who lived in Old Testament times had to look forward to a Saviour to come. They needed something that would keep reminding them of His coming. God met this need, from the very first, by directing them to offer sacrifices. The sacrifice was only an animal, but it was an animal without sin of its own, put to death as a substitute for the man who had sinned. It therefore represented Christ. It pictured the fact that Christ, the sinless One, would die a violent death in our stead. Thus the sacrifice was a fitting acknowledgment of God's grace. It distinctly marked the only way of acceptance with God. And, because it did so, it became the point of separation among men.

Separation

In Adam's family were two sons. Abel believed the word of God. He came before God with the sacrifice of a lamb. God accepted him. Cain had no regard for the word of God. He brought a different offering. He was not willing to take God's way. So, of course, God did not accept Him. Then Cain was angry and killed Abel. After that he went away, and built a city, and became the father of all worldly people, of all who prefer their own to God's way.

According to His promise God gave Eve another son, Seth, instead of Abel. And, like Abel, Seth took God's way made plain in the Covenant of Grace. Many who came after them did likewise. They believed the word of God; they were redeemed from sin; they were "sons of God," born again of His Spirit; they were "saints," having received the righteousness of Christ, and having been set apart to lives of godliness. They were thus, from every point of view, a separated people, separated in spirit and life from the world. This separation which began in the family of Adam has continued ever since.

The Covenant Society

Believers became separated from the world and sin, and bound to God and His righteousness by their acceptance of the Covenant of Grace. Together, therefore, they made up a covenant society, which is called the "**church**," a word meaning "the Lord's,"—not man's.

God Himself formed the church as He worked out His plan of redemption. He worked according to His own good pleasure, that is, He brought into His church those whom He had chosen and called out of the world. They came by faith, depending on God alone. Individuals and families were chosen. In fact the

line of descent for the promised Seed was continued unbroken. After Seth it is marked by such names as Enoch, Noah, Shem, Abraham, David.

God's way of dealing with men has always been by covenant. His way of giving the benefits of redemption has been by the Covenant of Grace only. From time to time He called attention to this fact by establishing His covenant with specially chosen persons, and by doing so in a way that made its important provisions clear and unforgetable. Thus, for example, He made covenant with Noah, with Abraham, with David.

Abraham was called to separate himself from home and kindred. Of his children God made choice of Isaac. Isaac had two sons, but God chose only Jacob, and changed his name to Israel. In time, the family of Israel grew into a nation. When God delivered them from the bondage of Egypt He established His covenant with them all together. This transaction is known as the National Covenant. Under the leadership of Moses they were organized, sifted and trained to be "the people of God." Then, given possession of the land of Canaan, they were to keep themselves separate from all other nations.

The covenants always included the children, not only children then living, but children to come, even to the end of time. Circumcision and the Passover were given as seals of church membership. Keeping the Sabbath holy was appointed as the perpetual sign of covenant with God.

The Guardian of the Word

God gave the church His Word, which tells the truth, the whole truth, and nothing but the truth about the facts and doctrines of redemption; that is to say, all the truth necessary to salvation. And when He called men to His service He said to them in one way or another, "Ye are My witnesses." In the world the truth of God is soon corrupted, or lost. So the church was commissioned to keep it pure and safe. From time to time it was written in books, which together are called, The Scriptures.

The Law

The law of God was put in its permanent form and given to Israel at Sinai. First, there was the Moral Code, the Ten Commandments. These define the duties of man to God, and of man to man. They form the foundation of all just laws. After this was the Ceremonial Code, the law of worship and life as "holiness to the Lord." This included many types of ceremonies; figurative forms for teaching the essential things of salvation, as they would afterwards be realized in Christ, and by His work. Then there was the Civil Code, the law of nations, setting forth the relations and duties of men in civil society.

The purpose of this law was to tell men how to be holy; how the people of God ought to live. Showing the standard of perfect holiness which the covenant of God requires, it was to make them realize their sinfulness, and their need of that Savior who alone can "magnify the law and make it honorable."

The Promises

Both parties to a covenant, of course, make promises. The promises of God were exceedingly great and precious. To Abraham it was promised that in his seed all nations should be blessed.

This meant that the Savior was to come of the race of Abraham. To David it was promised that his throne should endure forever; that his son should rule all nations. This meant that Christ was to come of the family of David; that He was to be the King of kings. In the National Covenant promises were given of the church's safety, growth, and power. God kept repeating His promises and making them plain by His messengers, the prophets. And not one word has ever failed at the appointed time.

Worship

Since God called men to come to Him He provided a place of meeting and an order of worship. This He indicated first by the altar and sacrifice. He provided for prayer and praise, but only through the sacrifice. To Israel He gave the tabernacle of meeting; and, after this, the beautiful temple of gold which Solomon built in Jerusalem. But in both tabernacle and temple the sacrifice was the central and the essential thing.

God is very jealous of His worship. He Himself, therefore, appointed all its ordinances. He said, "I will be sanctified in them that come nigh Me, and before all the people I will be glorified." That is, the principle, whatever is not commanded in the Word of God is forbidden to the church, here applies with peculiar force. God has made it emphatic by most striking events. For instance, in the case of Nadab and Abihu, who took it upon themselves to worship in a somewhat different way from that which God had appointed; in the case, also of Jeroboam, who, by changing the ordinances of worship, led the ten tribes of Israel to destruction.

In particular, God provided the Psalms for His praise. In David's time revelation of the plan of redemption, in all its main outlines, was complete. Psalms therefore were indited by the Spirit of God, songs of praise, which people then could understand and use, and which would never grow old.

Government

God gave to the church its own form of government; likewise to the nation, separately. That is, He gave to each its own laws, and officers, and courts. And this He did according to the terms of a constitution which He Himself ordained and established. The basic constitution of the nation, as well as of the church, is written in the Word of God. Hence, between church and state there was co-operation, but no confusion. Each recognized God as Head; as the one supreme Judge. Law-giver, and King.

The Kingdom

The people of God were separated from the world, not merely for their own advantage, but that they might become a blessing to all nations, and a power for righteousness. They were, in fact, to be representatives of the Kingdom of God. In due time, therefore, they were organized as a kingdom under David, the Lord's anointed. And, in His covenant with David, God established His everlasting Kingdom on earth, began to extend it and to reveal its glory.

But most of the kings who came after David disregarded the law of God. They led Israel into idolatry and all kinds of sin. The Hebrew kingdom was divided. God sent one prophet after another to call the people back to Him.

In the northern kingdom, the kingdom of the Ten Tribes, the Word of God was little heeded. Kings and people forsook the appointed worship. Then, of course, it was not long until they disobeyed in other things. They went rapidly from bad to worse. Spoiled and made few in number by many enemies, they were finally carried away captive by the Assyrians.

In Judah, some of the kings heeded the prophets, and revivals of religion followed. At such times the covenant with God was renewed, and the pure worship restored. Then came the blessings of peace and prosperity until the people went back to their sins. The long-suffering of God was wonderful. But at last Jerusalem, with all its corruption, was burnt with fire. The people that were left were sent to Babylon. Here they had to stay seventy years, that they might remember the Sabbaths they had not kept at home.

God's Sovereign Control

Thus the Lord Himself ruled. With almighty power He controlled all things for the accomplishment of His glorious purposes. The history of the church is the record of His work of salvation.

God led His people from Egypt to Canaan by a pillar of cloud and fire. His glory was shining over the mercy-seat. He never for a moment left His people, nor stopped His saving work. When men defiled His temple He withdrew the outward signs of His glory, but He Himself was near.

When God revealed His word He did so with **signs** whereby all might know it was from God. Sometimes He appeared in a way that men could realize His very presence. Sometimes He sent an angel. When He spoke by men He gave them His signs. For example, the miracles of Moses; of Elijah; of Daniel. One of the signs He gave His prophets was their foretelling of future events. When God executed His plan of redemption He showed the signs of His power. He led His people through the sea and across the river on dry ground. He fed them with manna in the desert. He gave them water out of the rock. When serpents bit them He told Moses to lift up the brazen serpent; and all who looked, lived. He delivered them from their enemies.

The presence and power of God was manifest also in His **judgments.** Sometimes His judgments were upon the wickedness of the world. Once He destroyed all flesh by the flood, saving only Noah and those with him in the ark. He destroyed Sodom, but saved Lot. Sometimes He punished the enemies and oppressors of His people. He sent His plagues upon the Egyptians and delivered Israel. But, oftentimes, His people forgot their covenant; they violated that holiness and separation which was required of them. And whenever they did so God sent His judgments on them. He strengthened their enemies against them, and sent war; or perhaps He sent famine, or the pestilence. But when they repented He showed again His salvation. And God always preserved a remnant of faithful men. His Kingdom never failed.

The Fulness of the Time

The Old Testament revelations came to a close in the days of Ezra, and God's period of preparation and promise was almost

ended. A new day of realization and fulfillment was at hand. Within four hundred years the King would come. The real Sacrifice would be offered. Then all nations could enter the Kingdom.

At last John the Baptist came crying, "Repent ye, for the Kingdom of Heaven is at hand." He directed men to Jesus, and said, "Behold the Lamb of God, which taketh away the sin of the world." And the Father looking down out of heaven confirmed the Baptist's message, declaring ,"This is My beloved Son, in Whom I am well pleased; hear ye Him."

CHAPTER II

THE NEW TESTAMENT CHURCH

The New Testament Church had its beginning at Pentecost. Jesus had lived his life among men. He had trained his disciples. He had died on the cross. He had been buried. He had risen from the dead. He had gone up to the right hand of God the Father, where he reigns forevermore. Thence He had sent the Holy Spirit to baptize with fire those who waited for Him. These were to witness for Jesus beginning at home. From this point they were to work outward to the ends of the earth. Their task was to evangelize the nations and Jesus promised to be with them until the work was done.

The Members of the New Testament Church

The New Testament Church first took form at Jerusalem. It was made up of the Apostles and those who believed in Jesus Christ as they did. At first there was no mission work outside of Jerusalem. But God, who wished each Christian to be a missionary, permitted the Jews to persecute the Christians. As a result they were driven from Jerusalem and were soon found preaching the gospel in Samaria. Everywhere they came they witnessed for Jesus. While all were made to suffer for the sake of Jesus, Stephen was the first martyr for the faith. At the first only those of Jewish faith were in the church. Later upon some of the Gentiles the Holy Spirit came so that they also confessed Jesus Christ. This led the Apostles to believe that God wanted Gentiles in the church as well as Jews. The believers were first called Christians at Antioch.

The Church Came From the Synagogue

When God called Paul He set him apart as the Apostle to the Gentiles, and the new interest of the church at Antioch in missions caused them to send him to the mission field. But while Paul was sent to the Gentiles he usually began in each city with the Jews. These he found on the Sabbath in the synagogue.

Thus since the members of the synagogue furnished the first church members in each city, it was easy for them to keep the synagogue services in the church. The temple had instruments of music. It had sacrifices. If the church had grown out of the temple it would have had instrumental music and sacrifices.

But since the church came from the synagogue it had no temple ritual. Instead the Christian Church had the reading of the Bible. It had the singing of the Psalms. It had prayer and preaching. The Covenanter Church is still following the services of the early church.

Three Centuries of Persecution

The early Christians suffered as Jesus had foretold. Some were stoned like Stephen. Some were cast to the lions like Daniel. Some were burned in the fire. So often did they suffer for the faith that witness, and each Christian was a witness, came to mean the same as martyr. When torture and death failed to silence the remaining witnesses, other means were tried. At one time it was ordered that all Christian churches should be torn down. At another that all the Bibles should be burned. But through all these years of persecution, the church grew in numbers and in power. Fires could not burn it. Floods could not drown it. After three centuries of persecution there were few cities of the Roman Empire that could not count their martyr dead.

The Period of Popularity

About 325 A. D., Constantine, the Roman Emperor, made Christianity the legal religion of the empire. For three hundred years paganism had persecuted the Christian Church and in all this time the Christian Church had grown, while paganism had declined. The pagan priest had lost his influence with the people. As a result, Christianity had conquered paganism. Now as persecution ceased, the Christian Church was to meet the harder test of popularity. Accepting Christianity had now become a way to public office and public favor.

The Period of Decay

Church popularity is seldom a proof of a healthy condition in it. When the church was persecuted few except sincere Christians wanted membership in it. But when it became the Established Church of the Empire, men often sought admission to it who had no change of heart. Thus they became Christians in name, while they remained pagan in life. As was to be expected, these unconverted members wished to keep up the old pagan practices to which they had been used. So it came about that pagan festivals and ceremonies were adopted by the church, which tried to adapt them to its own use. History tells us that the pagan saturnalia became the Christian festival of Christmas. False doctrines also crept into the church creed.

This serves to explain how the church of Jesus Christ and the Apostles became the corrupt Roman Catholic Church of the Middle Ages. Jesus planned that His church should be separate from the world. So when it became like the world it ceased to be loyal to Jesus Christ. Instead the church transferred its loyalty to the Pope of Rome. But we should remember that through all the changing centuries God preserved somewhere a faithful remnant to witness for Him.

Preparation for the Reformation

The Protestant Reformation was a long time in preparation and it finally came about mainly through the reading of the Bible. Before this time the Bible had been written only in Latin and Greek so that the common people could not read it for themselves. It was the work of John Wycliffe in England to put it in the words that the common people could understand. Then his ragged preachers traveled through the villages of England reading it to

all who cared to listen. And so well did they listen that the language of this Bible became the language of the English people.

Somewhat later John Huss did for his own people in Bohemia much the same service that Wycliffe had rendered in England. For this a council of the Roman Catholic Church decreed his death and he was burned at Constance in 1415. About the time when Columbus discovered America, Savonarola was trying to make Florence the city of God. He also died in the fire by order of the Roman Catholic Church.

But while all these, and many more, had been preparing the way for the Reformation, none of them claimed to be Protestants. Yet while they died professing to be members of the Roman Catholic Church, they were martyrs for Jesus Christ. Through the centuries before Luther and Calvin and Knox there had been many witnesses of which we do not know the names. But God knows them all. They are written in His book.

CHAPTER III

THE PROTESTANT REFORMATION

Martin Luther was the son of a German miner. His family was very poor. When Martin went to school in Eisenach, he often sang for pennies in the village street. Later he became a monk at Wittenberg. In his monastery he found a Bible chained to the wall and its reading led him to question some of the beliefs of the Roman Catholic Church. Especially was he moved when Tetzel came into the neighborhood of Wittenberg selling indulgences, which the Pope had granted as pardons for sin. The Pope had sent out men to sell these pardons so that he might have money to build a great church at Rome, which was called St. Peters.

Luther had learned from the Bible that men had no power to pardon sin. He had learned that only the blood of Jesus Christ could take away sin and make the sinner right with God. Therefore Luther forbade Tetzel to sell indulgences at Wittenberg. He did not want to leave the church, nor to quarrel with the Pope, but he wanted to get rid of the wrong things in the Roman Catholic Church.

One of the results of this dispute was that Luther nailed his arguments, called theses, to the door of the Wittenberg church. This took place on the last day of October, 1517. Soon copies of these theses were made and scattered all over Germany, so that all the people were talking about the things that Luther said were unscriptural in the church. Finally when Luther would not give up his views, he was put out of the Roman Catholic Church. In this way Luther became a Protestant, because he made his protest against the Roman Catholic Church. After that the Reformers were all called Protestants and were not members of the Church of Rome.

John Calvin

As Luther was the leader of the German Reformation, that in France was guided by John Calvin. His home was at Noyon. His father wanted John to be a lawyer, but he studied theology instead. So well did he succeed in his chosen study that he wrote "The Institutes of the Christian Religion" when he was only twen-

ty-six. In this work we find the principles on which the Presbyterian Churches rest their faith.

In order to win the favor of the king of France, Calvin dedicated the "Institutes" to him. It was Calvin's hope that he might win the king as well as the people of France to his views. But the king did not want to displease the Pope, so instead of gaining the favor of the king, Calvin soon found himself an exile from his country. He made Geneva his home and in this city he tried to put in practice his idea of a Christian commonwealth.

Luther was the founder of the Lutheran Church. Calvin laid the foundations of the Presbyterian and Reformed Churches. Luther gave to the Reformation its life, while Calvin gave to it order and law.

The Reformation in Scotland

The English king, Henry Eighth, greatly disliked Lutheranism, because he feared that its acceptance would deprive him of some of his despotic power. While he did not want the Pope to be the head of the church, he wanted this place for himself. This caused him to take care to keep the writings of Luther out of England. But in spite of all his care they came and in a little while the English people were talking against the Pope as they did in Germany. Also there were some who were not satisfied with reading what Luther wrote. They wanted to talk with Luther himself. This led them to go to Wittenberg.

Patrick Hamilton

One of the first to take this journey was a Scotch nobleman named Patrick Hamilton. Meeting Luther, Hamilton was won to the new faith. His first thought was to hurry back to Scotland with the message that was in his heart. No sooner had he reached Scotland than the priesthood saw that their calling was in danger and at once Archbishop Beaton was on his track. Hamilton was arrested and speedily brought to trial. His youth, his scholarship, his pure life, his noble birth,—all these pleaded for him, but in vain. Sentence of death was passed upon him and he died at the stake on the campus of St. Andrews. But his death did more for the cause which he loved than his life could have done. One warned Beaton that when he burned another martyr it should be in a cellar, because "the smoke of Patrick Hamilton hath infected all that it blew upon."

John Knox

John Knox was the one man who, more than any other, saved Scotland and Great Britain for Protestantism. Of his birth and of his early years little is known, except that he was trained as a priest of Rome. In his later life he was preacher, reformer and statesman and he excelled in all. In 1543 he was acting as a bodyguard for George Wishart.

Captured by the French, Knox spent many months in the galleys, chained to an oar. Being freed, he visited England where King Edward offered him a bishopric. With the death of Edward and the crowning of "bloody" Mary, Knox fled to the continent, staying for a time with Calvin at Geneva. But whether in fortune, or misfortune, his heart was in Scotland. "Give me Scotland, or I die" was his prayer and God gave him Scotland.

The First General Assembly of the Church of Scotland

The time of the meeting was in 1560. The place was Edinburgh. John Knox seems to have been the first moderator and he, with five other ministers and thirty-six elders, made up the membership of the Assembly. Their task was to organize a church on the basis of the Bible, which would take the place of the Roman Catholic Church, now set aside by law. Their first work was the Confession of Faith, which was soon finished and ratified by Parliament. The Book of Discipline, which was supplementary to the Confession, was not ratified by Parliament until the loss of power by Mary of Scots.

The reason why the Scottish nobility was slow in ratifying the Book of Discipline shows how broad was the vision of Knox and the Assembly. In the days of its power, the Roman Catholic Church had owned a large part of the land in Scotland. When this church was outlawed all the wealth of the Romish Church became public property. In the Discipline the Assembly had planned that the income from all this property should be used for public ends. One-third, they said, should be used for the support of the gospel ministers, another third was to be used for the setting up of a system of free schools in Scotland. The remaining third was to be reserved for the poor. Instead of this use of the church property for the common good, the Scottish nobility seized most of the lands and laid the basis for the present land question in Scotland.

The Struggle for Life

To keep Scotland under France and the Pope, Mary of Scots had been married to the French king. On his death in 1561, Mary returned to her native land as Scotland's queen. Before leaving France she had entered into an agreement with her Catholic friends to restore Scotland to the Roman Catholic Church. Nor did her plans end with Scotland. If Elizabeth of England died, Mary might succeed to her throne as the nearest heir. Thus the Pope might win England, too.

For a time it seemed that Mary might work out her plans. By her arts she won most of the Scottish nobles to her side. The man who made all plans fruitless was John Knox.

Mary threatened him. She entreated him. She wept to him. But she failed to move the man "who feared the mass more than a thousand men."

Knox won the fight for freedom in Scotland. But he did much more. It meant not only that Scotland was to be Protestant, but England and America as well.

But the victory was costly for the cause. The long toil at the oar in the galleys, his battle with the powers of the world, had sapped his strength. He died a broken man in 1572. The Covenanter Church has had many great men, but none greater than those who helped at her birth.

Andrew Melville

Knox made his fight against the crown and the priests. Melville made his against the crown and the bishops. Mary of Scots was the chief enemy of Knox. Melville had to deal with King James, the son of Mary. James had no special love for the

bishops. All that he wanted was to have his own way, and he thought he could rule Scotland through the bishops. "No bishops, no king," he used to say. James, like all the other Stuarts, claimed that he did not get any of his power, political or otherwise, from the people. He said it came direct from God to him. This is what is called "the divine right of kings." Anyone who would not obey the king, they said, was rebelling against God.

The Covenanters disagreed with King James. They wanted to elect their own pastors, as we do now. Also they wanted free assemblies. James thought, wisely enough, that if they were allowed to rule themselves in the church, they would want to rule him, too. James wanted the bishops so that through them he might rule the church. For the same reason Melville did not want them.

The English Bible

King James did one good thing. In 1611 he had the Bible translated into the language of the people. So generally was the Bible read that it fixed the language in the form that it still retains. There are scarce a dozen words in the 1611 Bible that are not used in their present sense.

The Revival at Shotts

Each forward movement in the church has come as a result of a revival of religion. In the early days of the Seventeenth century the Church of Scotland was in a decline. Spiritual life was feeble. Seeing his opportunity the king had forbidden the assemblies to meet. The few that did meet, as that at Perth, obeyed the king.

It was the revival at Shotts which made the spiritual preparation for the National Covenant in 1638. This yielding to the power of the Holy Spirit at Shotts came in connection with the Communion. Nothing unusual was noticed during the preparation days. But Monday found the people unwilling to separate and they urged John Livingstone to preach to them. Finally he consented and five hundred dated their new life from that day.

This was the beginning of Monday services at Communion.

The National Covenant

Every individual Christian is in covenant with Jesus Christ. So all Christians are individual covenanters. We differ from other Christians in that we believe in social, as well as individual, covenanting. We get our name of Covenanters because we hold that churches and nations should enter into Covenant with God. Covenants were made in Scotland when the nation was in peril. They served to bind the people together under Christ to face a common danger.

The first national covenant was made in 1581. The next and more important was made in 1638. The danger at that time was that King Charles would destroy the liberties of the church.

Archbishop Laud had prepared a new service book to take the place of the one in use and wanted to introduce it in Scotland. But the Scottish churches did not want it. It seemed to them altogether too much like the Roman Catholic service. Charles hesitated about using compulsion, but Laud assured him the Scotch would yield when they saw the king was in earnest.

The Outbreak

The first attempt to use the new service in Scotland was in St. Giles Church, Edinburgh. There was no interruption in the service until the Dean reached the point where the new service was to begin and then all was confusion. Stools and Bibles were thrown at the reader's head until he was glad to make his escape. Janet Geddes is said to have been first in this form of protest.

The capital city gave the keynote for Scotland and soon the whole country was in revolt. Charles was very angry when he heard the news. It was plain that unless he could bring the Scotch to terms that no one would believe in his "divine right." So Charles set about getting an army ready to invade the North. But this he found no easy task. The English cared too little for the king and his cause to fight their Scottish neighbors.

When the Scotch people saw their danger they took their usual way of meeting it. They made a covenant. In it there were three parts. The first part was the Covenant of 1581, which had been written by John Craig. The second part was made up of the acts of parliament that condemned popery. This part was written by Archibald Johnston. The last part was the application of what preceded to the present need. This was prepared by Alexander Henderson.

This National Covenant was signed first by the nobility, next by the ministers, and last by the common people, in the closing days of March, 1638. Afterward copies of it were sent all over Scotland, so that practically all the Lowlands were included in the bond.

The Blue Banner

The Scottish army under General Leslie marched southward from Edinburgh and encamped on the Dunse Law. Morning and evening they were called together for prayer. In the tents was heard the singing of the Psalms. Over them, probably for the first time, flew the Blue Banner of the Covenanters. The ground of it was the national blue flag of Scotland to show that this was a national movement. On it was inscribed, "For Christ's Crown and Covenant." It witnessed that the Scottish nation was in Covenant with Jesus Christ.

It proved to be a bloodless war. When Charles saw the dissensions in his own camp and the unity of the Covenanters he knew that for the time his cause was lost. Soon he accepted the terms offered by the Covenanters and led his army home to await a more opportune time. Later he had the hangman burn the treaty he had signed, which showed how little regard he had for his word.

The Solemn League and Covenant

There were two reasons for the making of this covenant in 1643. The English had one of these reasons and the Covenanters had another. The English wanted a political league that would bring the Scotch army into the field against the king, who was at that time at war with the Parliament.

The Scotch Covenanters wanted a covenant with the English, which would intrench Presbyterianism in both countries. The name suggests that each party got what it wanted. The English got the league and the help of the Scottish army, which enabled

them to defeat the king. The Scotch got the covenant. Both the league and the covenant were against the king in his plans. It was because the Covenanters were loyal to the covenants which they had made that they were persecuted.

The Westminster Assembly

In the war between the English king and the Parliament, the bishops sided with the king who had appointed them. This led the parliament, in order to get rid of the bishops, to abolish the Episcopal Church in England, as the Roman Catholic Church had been abolished in Scotland. Now England had no established Church, so the parliament called the Westminster Assembly. In the times in which we now live the people would not allow Congress or Parliament to organize a church for them. They would insist on making it in their own way. But this was not thought of three hundred years ago. Parliament having put down one church by law must set up another by law.

The Assembly at Westminster brought together the greatest men of the age. Pym was there, the leader of English statesmen. There, too, was Harry Vane. In the Assembly sat Francis Rous, who gave his name to a version of the Psalms.

Among the Covenanter commissioners from Scotland were Alexander Henderson, the Knox of the century. With him was Johnston, who wrote part of the National Covenant, and was to die for it later. There too was "the little fair man," Samuel Rutherford, the author of Lex Rex. Nor should we forget George Gillespie, who so confounded the learned Selden in regard to the powers of Presbytery that Selden said, "That young man has swept away the learning and labor of my life." Last comes Robert Baillie, who wrote what we know about the doings of the Assembly. We would expect great things from men like these and would not be disappointed.

What the Assembly Did

There were three great acts of this Assembly. The first one, the one that occasioned the most debate, was the form of Church Government. Since the king had forbidden the meeting of the Assembly, few of the Episcopalian divines attended. The Presbyterian members were in the majority and could easily have carried their points by their votes, but the discussion was long continued to bring about agreement. Finally the Presbyterian form was adopted.

After this came the Confession of Faith. Then followed the catechisms Shorter and Larger. It is probable that the Shorter Catechism is the clearest and most comprehensive system of faith that has ever been written by any body of men.

The Beginnings of Persecution in Scotland

This did not occur until after the restoration of Charles Second to the throne in 1660. It is hard for us now to understand the unreasoning loyalty of the Scotch people to the Stuart kings. Though some doubted the wisdom of the act, the Scottish people brought Charles to Scotland and had him crowned at Scone in 1651. As a safeguard they had him swear to all the Covenants. Charles could do this the more easily that he did not intend to keep any of them. He could not believe that any man had relig-

ious convictions for which he would suffer, or that any woman had virtue. His only aim was to gratify his pleasures.

There were two reasons why the Scotch friends of Charles brought on the persecution in Scotland. One of these reasons was that the Covenanters wanted free government. The king's party was opposed to free government anywhere. Another reason, probably more important, was that the king's friends coveted the lands which the Covenanters owned. Claverhouse was notably greedy. It was the belief that persecution would make the Covenanters rebel. Then their lands would be confiscated and divided among the friends of the king. Greed of power and money were the chief causes of the twenty-eight years of persecution in Scotland.

Quitting the Manse

This is the title of a picture of persecuting times. It shows what took place in many places in Scotland on the first day of November, 1662. The Scottish Parliament had made a law that all the ministers must own the authority of the bishops. Failing to do this they must leave their congregations and their homes. King Charles was assured by his advisers that the ministers would not make this sacrifice for principle. He learned better in the day when four hundred ministers and their families became wanderers for Christ's sake. By these men God saved the freedom of Scotland.

It is not possible here to tell of the heroic faith, the sufferings and the triumphs of those bloody years. Even the names of the heroes of the faith would take too much time to write and to read. What we need to know is what these lives did for Scotland and the world.

The Conventicle

The pastors, whom the congregations had chosen, might no longer preach to their people in the churches, so the congregations followed their pastors to the hills. Here, in some sheltered spot, the word was preached and the children baptized. Here also did they hold their Communions with each other and God. The field meetings came to be called Conventicles.

As might be expected, these field meetings by no means pleased the king's party. Their purpose was to separate the pastor from his people and the Conventicle only drew them closer together. What the king's men wanted was that the congregations should go to hear the curates, who had been put in the place of the exiled pastors. These curates were often ignorant men. Sometimes they acted as spies for the persecutors. Nevertheless some of the Covenanters for the sake of peace, listened to the curates. But more of them went to the Conventicles.

Conventicles Forbidden

Soon severe penalties were laid on those attending the field meetings. At first it was a money fine. Landlords were fined if any of their tenants went to hear the old pastors.

When other means failed, the penalty of death was added. Many a Covenanter as he made his way over the moors to hear his loved pastor in some hollow of the hills would be halted by the soldiers. He would be asked a few questions, usually if he owned the Covenants. If he proved faithful to his Lord, there

was no trial. There was a pistol shot and the dead body was left beside a dyke to be found by his friends. To be loyal to Jesus Christ, the Covenanters became rebels to King Charles.

The Armed Conventicle

When a Conventicle was being held, sentinels were posted to watch for signs of danger. As soon as soldiers came in sight, the alarm was given and the congregations would disappear among the hills. But there were times when escape was not possible. Then the leaders would be seized and hurried away to Edinburgh for trial and execution.

Some of the Scottish Covenanters had been soldiers on the Continent. These thought it hard that the congregations of men and women should be helpless in the face of the soldiers. So these veterans began to come armed to the meetings. When danger appeared they stood between the soldiers and the people.

One of the places where the Covenanters defended themselves was Drumclog. Here the king's soldiers were beaten. Their leader, whose name was Claverhouse, escaped with difficulty. Drumclog was followed shortly after by the battle at Bothwell Bridge. Here the Covenanters were defeated with great loss. Many of them were taken prisoners after the battle and were put to death. The resistance offered seems rather to have increased the sufferings of the persecuted.

The Declaration of Independence

This reminds us of the American Declaration of Independence of King George Third in 1776. But the declaration which the Covenanters of Scotland made in 1680 had a much larger cause and no less significance. Not all the Covenanters saw that the outcome of the struggle in England and Scotland against the Stuart kings would finally drive them from the throne. But Richard Cameron saw it and made ready for it. Others might still profess loyalty to the king who sought their lives, but Cameron saw that the armed conventicle meant rebellion. He saw also that the revolution needed a leader and he took the place.

A paper was drawn up declaring that they held no allegiance to the Stuart king "who has been reigning, or rather tyrannizing, over us these many years." On a spring day in 1680, a little band of twenty-two men rode into the village of Sanquhar. A prayer was offered. A Psalm was sung. Then Richard Cameron read in a clear voice the declaration of their independence of King Charles. This declaration was then nailed to the market cross. Then the little company rode away to die a few weeks later at Ayrs Moss. The head and the hands of Cameron were set on the wall of Edinburgh where they continued their public testimony for the Lord. So is history made.

Meaning of the Declaration

The Sanquhar declaration was an act, great in its heroism. But it was also great in its foresight. Within ten years the principles contained in that declaration were written plainly into the laws of England and Scotland. Great Britain was soon to cast out her Stuart king. But she is slow, as in our own nation, to own her rightful King, the Lord Jesus Christ. Owning Him is to be the final result of the testimony of such witnesses as Cameron.

The Cameronians

The place that Cameron held in the history of the time is shown by the fact that the faithful Covenanters were often known as Cameronians. When others fell away in the fiery trials of the time the Covenanters kept the faith of the Covenants. It is not likely that their numbers were ever large. Gordon of Earlston reckoned them as seven thousand. At the Revolution there were four thousand in Cleland's Cameronian regiment, but they may not all have been Cameronians.

The successive leaders of the Cameronians were Richard Cameron, Donald Cargill and James Renwick. These refused at all times to take any indulgence from the king. In 1690 these leaders were dead but their faithful followers refused to go into the established Church. After that they called themselves "the Remnant." From this remnant, through more than two hundred years of trial, have come the Covenanters of the present Synods of Scotland, Ireland and America.

The Societies

What was it kept the Covenanters together during the years their leaders were so few and their meetings only to be held in secluded places? It was chiefly the societies. These were formed to meet the necessities and perils brought about by persecution. Many Covenanters will remember that these societies kept our own congregations together when pastors were few. Much more were they necessary in Scotland two hundred and fifty years ago.

During the years of the fiercest persecution these societies were formed through all the lowlands of Scotland. With these during his ministry, Renwick was continually in correspondence. For five years he wrought among them with a price upon his head. Weak in body, but tireless in spirit, he hurried from one refuge to another. Now he was giving strength to the weak, now was he comforting the dying, again was he laying the dead away.

In one period of three months, so the record runs, he baptized three hundred children. Scarcely for two nights together did he sleep in the same place.

Nor was his work confined to Scotland. All through his ministry was he in correspondence with friends abroad in regard to the coming revolution, which he clearly foresaw. If Cameron was the inspiration, Renwick was the organizer of the Revolution in Scotland.

The "Killing Time"

Through the death of his brother Charles, James Stuart became king in 1685. In 1688 he abandoned the throne and fled away to France. The years between these dates have been known as the "killing time." Charles seemed to have had no convictions of any kind. James owned himself a Roman Catholic, and he set out to make the Pope and the king supreme in Great Britain. He had the Scottish Parliament pass a law which declared the taking of the Covenant treason. Attendance on a conventicle was to be punished with death and confiscation of goods. Anyone refusing to give evidence in a case was held guilty of the offence charged. In his devotion to Rome, James was oppressing both Episcopalians and Covenanters and soon all parties, except Roman Catholics, were against him.

Martyrdom of Renwick

Early in 1688 Renwick, in carrying on his pastoral work, found himself in Edinburgh. While here an informer heard the minister's voice in prayer and, recognizing it, carried the news to the authorities. At once Renwick was arrested and put upon trial. The judges knew that the persecuting days were over and did not want to condemn him to death, instead did they seek a pretext to set him free. But Renwick refused to yield on any point. His frail body was worn with the sufferings through which he had passed and he believed that his death for the cause would be worth more to it than his life.

Finally his reluctant judges sentenced him to die at the Market Cross, where so many had suffered. Around it was gathered such a crowd as Scotland had seldom seen. When Renwick tried to speak the drums were beaten. Once in a pause the waiting multitude heard this confession of his faith: "I die in the faith that thou wilt not leave Scotland, but that thou wilt make the blood of thy witnesses the seed of the church, and return again to be glorified in the land." This execution ended the Covenanter baptism of blood.

The Revolution of 1688

Since James had abdicated the throne and fled to France, William of Orange landed and became king without striking a blow. In Scotland James still had a Claverhouse to fight for him. This notable persecutor defeated the royal troops at Killiecrankie, but in the battle Claverhouse was slain. His followers went on to Dunkeld, where they met Cleland's Cameronian Regiment. Cleland was killed, but when night fell what was left of the highlanders dispersed and went home. This ended the opposition in Scotland to William of Orange, and he became king of Scotland. It is interesting to remember that it was the Cameronians made it easy for him.

The New Church of Scotland

The revolution to which the Covenanters had looked forward and which they had helped to bring about had come. A new king was on the throne. The Cameronians thought that their cause had won. Now they expected to have the broken Covenants renewed. They expected to see Scotland in covenant with Jesus Christ.

But their hopes were not realized. King William's chief thought was how he might unite Scotland under himself. To get that unity there should be but one church and that church should include all shades of belief. What form it should take he did not so much care. As the Scotch were Presbyterians, then the church should be Presbyterian, but he wanted both the faithful and the unfaithful Covenanters, both the persecutors and the persecuted, in it.

The Cameronians Refused to Join the New Church

It was an important issue to them and to us. Had they joined the new church, either there would be no Covenanter Church now, or God would have called out others to make it. Were they right in maintaining a separate existence? We think they were right for the following reasons:

1. The Cameronians were holding to the principles of the Reformation. It was the new church that made the departure.

2. The new church took King William as its head. The Covenanters held that only Jesus Christ could be the head of the church.

3. The new church allowed the king to call and dismiss her assemblies. The Covenanters held that the assemblies were independent.

4. The church established in 1690 did not accept the Covenants for which the martyrs died. These had owned Jesus Christ as King of Scotland. Indeed, this was the chief issue of the persecuting period. The Cameronians insisted that Jesus Christ alone was the head of both church and nation. The established Church did not avow either.

What the Covenanters Won in the Revolution of 1688

One thing was political liberty. William was always a constitutional king. He saw, as Rutherford did, that the law was king.

Another thing was religious toleration. Henceforth no man could be officially persecuted for his religious views.

Everything else for which they had struggled was denied to them.

To have joined the church which was established in Scotland would have meant the denial of all the religious issues for which they had suffered so long.

However we can understand why so many Covenanters did join the establishment, even against the voice of conscience. It ended persecution for conscience sake. They had gained part of what they wanted. They were weary for peace after twenty-eight years of bitter trial. They still hoped, vainly as it proved, that they would gain within the Established Church what was at first refused.

But the fact remains that those who gave up the truths for which the martyrs died, were not loyal to their dead comrades, nor to the living Christ. It was the "remnant" that were witnesses with Cameron and Renwick "who finished the course and kept the faith."

The Remnant

It was a scattered flock without a shepherd that was left in 1690. All the pastors, with some protest, went into the Established Church. Probably this was what led the Cameronians to take the name of the "remnant" and to keep it for many years. It reminded them of Isaiah's promise to Israel.

What was it kept them through the troubled years that followed? First it was God. Next it was the Societies. Into these they gathered across the moors as in the days of persecution. For, indeed, the persecution was not ended. No longer did it mean fines, or bodily suffering. But the "Remnant" had to bear the unpopularity of the little sect that dares to differ from its neighbors.

But now, at least, they could sing the Psalms without posting a sentinel on the hills. They could pray without danger from spies. They could read together a sermon from the martyred pas-

tor. Cameron and Renwick and Cargill could still hold communion with them.

John Macmillan

In the year 1706 John Macmillan joined the Societies. He had belonged to them earlier, but while getting an education had joined the Presbyterian Church. He seemed to have thought, as did others, that church might be led to accept Covenanter views.

But instead of coming to Reformation ground, the tendency of the church was rather toward the world. Having completed his education Macmillan was ordained pastor of Balmaghie in the Presbytery of Kirkudbright. Here he labored to have his Presbytery accept the Covenants, for which he was censured by Presbytery. One of his most troublesome opponents was Alexander, a brother of Richard Cameron.

Finally Macmillan gave up the struggle in the Presbyterian Church and joined the Societies. Now that the Societies had a minister for the first time in sixteen years, they prepared for holding a Communion. This was observed at Auchensaugh in 1712, the services being in the open air. It is said that during the time when the thousand communicants were sitting at the tables a heavy rain was falling. As was customary in those days, few except the older men communed. Macmillan was assisted in serving the tables by a licentiate named Macniel. This was the first Communion since 1690.

For many years thereafter Macmillan lived in the manse and preached in the parish church at Balmaghie. In 1727 he gave up both of these and it was six years before a house was built for him. No regular salary seems to have been given. The first Covenanter Church was built in 1781 near Glasgow.

How We Got the Name Reformed Presbyterian

About the origin of the name there is some doubt. Some have thought it came from the Reformed Presbytery, but this cannot be correct, since it existed before the Reformed Presbytery. The first recorded use of the term was in 1701. In that year Robert Hamilton died. Among his last words were these, "I die a true Protestant, and to my knowledge a Reformed Presbyterian. The probable meaning is that the Covenanter Church unites the views of the Reformed Churches of the Continent, with which the Cameronians had been closely related, with those of the Presbyterian Church of Scotland. The name Covenanter is much better known and understood.

The Reformed Presbytery

As long as John Macmillan was the only ordained minister of the Societies, they could not legally have a meeting of Presbytery, which would require at least two ordained ministers. During all these years church affairs had been managed by the General Meeting of the Societies. This does not seem to have been a delegated, but rather was it a popular meeting of all those who cared to come and share in the deliberations.

But this popular assembly had no right to ordain ministers and Macmillan could not act alone. This difficulty was overcome in the year 1743 when Alexander Nairn joined the Societies. At once an organization was effected which was called the Reformed Presbytery. Also in this year another Communion was held, the

next after 1712. On each of these occasions the Covenants were renewed with changes to suit the existing needs.

CHAPTER IV

COVENANTERS IN AMERICA

Why They Came

The Covenanter Church in America grew out of the persecutions in Scotland. Some came because they were banished from their own country. Others, since they chose to be loyal to their convictions, fled in order to escape fines and imprisonment imposed by the British government. All who came hoped to find in America a home of freedom, where they could worship God according to what they believed to be the teachings of Scripture.

Where They Settled

The little bands of Covenanters who came to America had no plan for locating together. They were scattered from Nova Scotia on the north to the Carolinas on the south. The larger numbers settled in Eastern Pennsylvania. Wherever families were located together they formed a society for the worship of God. Their first churches were built of logs. Sometimes they worshiped in private homes or in barns or under the branches of the trees.

Congregations today are located in Canada. Orlando, Florida, is the farthest point south. From the Atlantic Coast they are dotted westward into Colorado. Then they extend along the Pacific Coast from Seattle in the Northwest to Los Angeles in Southern California.

The Struggle for a Ministry

The Covenanter bands in America were without a minister until 1742. Rev. Alexander Craighead then joined them from the Presbyterian Church. After serving seven years he returned to the Presbyterians. The Covenanters were again left without a minister. In 1751 Rev. John Cuthbertson came over from the Church in Scotland. He labored alone for twenty years. Some of the ministers who later joined the Church did not prove faithful to her cause. Still the struggling societies continued faithful and kept growing.

The early ministers in America served at great sacrifice. They rode long distances on horseback, often over trails in the mountains. Sometimes, hungry and weary, they would spend the night amid the dangerous surroundings of wild beasts and Indians.

Organizations

The Reformed Presbytery in America was organized at Paxtang, Dauphin County, Pennsylvania, March 10, 1774. It began with three ministers and elders from the societies. The ministers came from Ireland. This organization continued for eight years, when it was lost through a union with the Associate Presbyterian Church.

The Reformed Presbytery of North America was organized at Philadelphia in May, 1798. This was distinctly an American organization. For the past sixteen years the scattered bands had been guided by the Reformed Presbytery in Scotland. At this point the Church became independent of the Presbyteries of Scotland and Ireland.

The Synod of the Reformed Presbyterian Church of North America was organized in Philadelphia, May 24, 1809. There were also formed at this time the Northern, Middle and Southern Presbyteries. In 1823 the Synod became a delegated body with two ministers and two elders from each Presbytery. The meetings were held every two years. In 1831 two Synods were formed, called the Eastern Subordinate Synod and the Western Subordinate Synod. The Allegheny Mountains were the dividing line. In 1840 this division was abolished. In the following year the Synod was again composed of all the ministers and an elder from each session. Since 1861 the Synod meetings have been held year by year.

Divisions

The Reformed Presbyterian Church in America many times survived what seemed like a death struggle. Periods of growth and prosperity were followed by defection and division.

The first great division occurred in 1782. The spirit of church union was growing in favor. The Associate Presbyterians (or Seceders) and the Reformed Presbyterians seemed closer together than others. Yet their views of Christ in His relation to Civil Government cannot be harmonized. But the spirit of union swept on until the ministers of the Reformed Presbyterian Church and the Associate Presbyterians united on November 1, 1782. This formed the Associate Reformed Church.

All the ministers of the Reformed Presbyterian Church and all but two of the Associate Presbyterians went into the union. This resulted in the disorganization of the Reformed Presbytery. The people, however, did not all unite. A remnant of the Reformed Presbyterian Church still remained.

The Associate and the Associate Reformed Churches united in 1858 and formed the United Presbyterian Church.

The second division occurred in 1833. It is remarkable how a struggling handful of faithful Covenanters held on without a ministry and again developed into a growing church. In the midst of prosperity, however, a few grew restless. They began to attack the Church's position of dissent against a non-Christian government. From pulpit and press they tried to show how Covenanters could incorporate with the government and still be free from its sins.

This discussion yielded its harvest. In 1833 those who sought to overthrow the historic position of the Church withdrew. With them they took all who accepted their teachings. They formed The General Synod of the Reformed Presbyterian Church. This branch is known as the Reformed Presbyterian Church, New Side. Their beliefs and practices are essentially the same as those of the United Presbyterian Church. This division caused a serious break in the unity and progress of the Covenanter Church.

The third division occurred in 1891. This break followed the same line as that of 1833. Certain leaders became dissatisfied with the position of political dissent. They could have peaceably withdrawn and united with a church that held their views. They sought instead to persuade the Church to abandon the position which they themselves had covenanted to maintain. In this they failed. But it drove a wedge of division that caused a minority of ministers and members to sever connections with the Church.

Principles Unchanged

The principles of the Covenanter Church remain unchanged. If they were true three centuries ago they are true today. If they were worth dying for then, they are worth living for now. At times when the Church was all but extinct, when not even a minister was left to rally her scattered members, a faithful few held up their blood-bought principles as an ensign before the world. Many branches have been broken off. Every denomination has among its members descendants of the Covenanters. But the old tree still stands. It has for centuries weathered the storms of hate and division and persecution. Its roots are deeply anchored in the soil of the Gospel. The truth can never die.

What Covenanters Stand For

It is not necessary to dwell on the great truths of salvation held in common with other branches of Christ's church. Reference will be made to a few things that are outstanding in Covenanter history.

Civil and Religious Liberty

The Covenanters have been pioneers in the struggle for freedom and independence. They fought to the death against the tyranny of the prelacy and papacy. They stood against the despotic rule of kings who dictated to the Church how it must worship God.

When despotism and persecution were at their worst, the Covenanters in Scotland, led by Richard Cameron, published their Declaration of Independence. This they nailed to the market cross in Rutherglen, May 29, 1679. One year later, in the "Queensferry Paper," they declared to the world the principles of true democracy. It meant persecution and death to those who proclaimed them. But in the death pangs of martyrdoms free nations and free churches were born.

The Covenanters had an important part in moulding our American Declaration of Independence. With one heart they preached and worked for national independence. They supported the cause of the Revolution. Rev. Alexander Craighead, then a Covenanter minister, called his followers together in 1743, at Octorara, Pennsylvania. There they renewed the Covenants and swore with uplifted swords to defend their lives and property and consciences against the oppression of the King of England. In 1775, through the influence of this same minister and his followers, the first Declaration of Independence was issued at Charlotte, Mecklenberg County, North Carolina. This was called the Mecklenberg Declaration. The sentiment of the American Declaration of Independence adopted July 4, 1776, shows a remarkable similarity to the "Queensferry Paper" written by Donald Cargill, and to the "Mecklenberg Declaration," originated by Alexander Craighead. Some historians question the accuracy of the Mecklenberg claim, but the evidence at hand seemed to warrant the view of the Covenanters.

Comparing the Declaration of Independence and the Mecklenberg Declaration, Judge Tucker says, "Every one must be persuaded, at least all who have been minute observers of style, that one of these papers had borrowed from the other."

Bancroft says, "The first public voice in America for dissolv-

ing all connection with Great Britain came not from the Puritans of New England, the Dutch of New York, nor the Planters of Virginia, but from the Scotch-Irish Presbyterians of the Carolinas."

The Supremacy of Christ

The affairs of this world have been placed under the supreme control of the Lord Jesus Christ. He is the Ruler of nations and the Head of the church. All earthly sovereigns and civil governments are fatally at fault when they usurp the authority which belongs only to Christ, whereas the system of popes and bishops is without any Scriptural authority whatsoever. Christ is to be acknowledged as the "First and the Last" everywhere and always —the First and the Last in individual life, in business life, in social life, in political life; in short, as Head over all things for the sake of His church.

Christ's Kingship Over Nations

Covenanters witness for the Crown as well as for the Cross of Jesus Christ. If Christ is the "King of Nations" the nations should acknowledge His kingly rule. America did acknowledge Him in the documents of her early history. But she rejected Him in her Constitution in 1787. Benjamin Franklin eloquently pleaded that prayers for divine guidance be offered in the Constitutional Convention. But no prayers were offered. No wonder the Constitution drawn up is silent concerning Christ and His Law.

The Constitution, with all its excellencies in other respects, makes no recognition of Christ. "We, the people," as its opening words assert, are the only source of authority in this country. But Jesus Christ alone is the Ruler of nations. The Constitution further declares that it is itself "the supreme law of the land." But the Bible declares that the law of God is the supreme law for nations. The Covenanter Church cannot agree to anything that fails to give first place to Christ and His law. Therefore its members cannot swear allegiance to the Constitution so long as it places itself above the law of God, and makes the will of the people higher than the authority of Christ. We are therefore laboring for such an Amendment to the Constitution as will acknowledge Christ to be the fountain head of all authority and law in our land.

Covenanting

The covenanting spirit so prominent in Scotland and Ireland was carried also to America. The Covenants were renewed at Middle Octorara, Pennsylvania, in 1743, under the leadership of Rev. Alexander Craighead.

The American Covenant was sworn at Pittsburgh, Pennsylvania, May 21, 1871. It was subscribed by seventy-four ministers, seventy elders, five licentiates and four students of theology. It was later subscribed by members in the various congregations. The Church enjoyed a period of unusual prosperity after the Covenant was signed. The fiftieth anniversary of this Covenant was celebrated by the Synod at Pittsburgh, in 1921.

The Psalms in Worship

The song-book used in the praise of God in the Reformed Presbyterian Church, is the one hundred and fifty Psalms of the

Bible. The Scriptures teach that both the Old Testament church and the New used only the Psalms. There is no warrant in the word of God for the use of any other songs in divine worship. It is because of this fact that the Covenanter Church has always used the Psalms alone in singing praise to God.

No Instrumental Music in Worship

Another noteworthy fact in the history of the Covenanter Church is that it has never used instruments of music in divine worship. Christ did not use them, nor authorize their use. The early church did not have them. The Reformed Churches, and the Presbyterian Churches of the Reformation, did not allow them. Musical instruments were a part of the ceremonial and typical worship in the temple and had no place in the synagogue after which the New Testament church was patterned.

No Oath-Bound Secrecy

The Reformed Presbyterian Church holds that according to the teaching of Scripture, the Christian cannot be faithful to the lodge and loyal to the Christ. The very principle of organized secrecy, according to the plainest precepts of the Bible, is wrong. Christ ever spake openly to the world. He said specifically, "In secret have I said nothing." His religion is a system of light. He condemned the works of darkness and said that when men loved darkness rather than light, it was because their deeds were evil. The lodge, it is true, has its forms of worship, but it is a worship without Christ. Some lodges claim to provide salvation, but it is a salvation without Christ. They have exercises of a religious nature, but their religion is certainly not the Christian religion. The New Testament makes it clear that Jesus Christ would not have joined, nor wanted His followers to join, any oath-bound secret organization.

Christian Education

The Church of the Covenanters has always held a high standard of Christian education. Her ministry is made up of college-trained men. To maintain this standard the Church has endowed a College and Seminary for the education of her youth.

Geneva College

"Geneva Hall" was founded by the Lakes Presbytery, at Northwood, Ohio, April 20, 1848. The first superintendent was Rev. J. B. Johnston. Forty-two students were enrolled the first year. The first catalogue was issued in 1850. Geneva Female Institute was founded at Northwood in 1851. In 1856 the Board of Trustees declared that "Geneva Hall was not designed as a rival of any other institution. Its design, as entertained by its founders, was to advance the cause of perpetuating and increasing the Gospel ministry, particularly in our own Church."

The Synod took over the control of the College, May 31, 1859. In 1872 the name was changed from "Geneva Hall" to "Geneva College." One hundred and twenty-four students were enrolled that year and the college curriculum was enlarged.

The Synod of 1878 appointed a committee to report on the advisability of changing the location of the College. At the following Synod three places were proposed for a new location: Beaver Falls, Pa.; Morning Sun, Iowa, and Bellefontaine, Ohio.

The offer of Beaver Falls of ten acres of ground and $20,000 for the erection of a building was accepted. Accordingly, the College was established at Beaver Falls in 1880.

Geneva College has grown until now it has a beautiful campus, a group of five substantial buildings and a good athletic field. The buildings, grounds and endowments represent a valuation of about $1,000,000. The enrollment in 1925-26 in all departments was about 1,500.

Theological Seminary

A Theological Seminary was established in Philadelphia in 1810. Rev. Samuel B. Wylie was the instructor. In 1838 two seminaries were opened, one at Coldenham, N. Y., under the professorship of Rev. J. R. Willson, and the other at Allegheny, Pa., under Rev. Thomas Sproull. In 1840 these two institutions were united at Allegheny, under the joint care of both professors. In 1845 the Seminary was moved to Cincinnati, Ohio, and in 1850 to Northwood, Ohio, so that the College and Seminary might be together. In 1851 the institution was suspended and the students were directed to prosecute their studies under their respective Presbyteries. It was reorganized in 1856 and located at Allegheny, Pa., in which vicinity it has since remained.

TEMPERANCE

Intoxicating Liquors

This Church took an early stand on the liquor question. The Synod of 1841 explicitly prohibited its members from engaging in this traffic. Year after year the position of the Church was strengthened. Support was given to every legitimate temperance organization. Every Covenanter is subject to discipline if he makes, sells, drinks or gives away intoxicating liquors.

Tobacco

Tobacco is also an outlaw. In 1864 members of the Church were enjoined not to use it. In 1879 it was decided not to license any minister nor ordain any officer who used tobacco. Later it was recommended that no tobacco user should be employed as a teacher in the Sabbath School. The constant aim is to lead the membership to the same high standard of a clean life.

ANTI-SLAVERY

The Covenanter Church never compromised with slavery. Her ministers did much to secure relief for the oppressed. They condemned slavery as a national crime against God and man. They were sometimes mobbed and burned in effigy, but they were not silenced. Every member that fought in the Civil War fought with the armies of the North. The Church's attitude on slavery accounts for the fewness of Covenanter congregations in the Southland now.

HOME MISSIONS

Among the Freedmen

While the Civil War was still in progress, the Church sought to establish missions among the negroes in the South. A missionary was sent to Beaufort, S. C., in 1862. Later, work was

begun at Fernandina, Fla., Washington, D. C., and Natchez, Miss. The work is now centered at Selma, Ala. It began in 1874, with fourteen pupils. It has grown to a school of nearly 600. A congregation was organized in 1875. It has a pastor, efficient officers and an increasing membership.

Among the Indians

Work was started among the American Indians about twenty miles from Fort Sill, Oklahoma, in 1889. Rev. W. W. Carithers and wife were the pioneer missionaries. Buildings were erected and a school was started. The first communion was held in 1895. A congregation was organized by the Kansas Presbytery in October, 1902. The school was discontinued in 1918, but missionary work goes on. The Mission property consists of a group of ten buildings in connection with 160 acres of ground.

Among the Jews

The first work among the Jews was started in Cincinnati by Rev. J. C. Smith. This was in 1893, and the work was done in connection with his congregation. Rev. Louis Meyer, a scholar and a recognized authority on Jewish affairs, was a product of this mission. Rev. J. C. McFeeters, about the same time, started a similar work in Philadelphia. Dr. David Metheny provided the first building. The work in Philadelphia still continues. It is directed by the Jewish Mission Board elected by the Synod. The Church owns a suitable building in the heart of a large Jewish section of the city. Two lady missionaries are now carrying on the work.

FOREIGN MISSIONS

Levant

The Church has three principal mission centers in the Levant: Latakia, Syria; Mersina, in Silicia (Asia Minor), and the Island of Cyprus.

Work was begun at **Latakia** in 1859. The first missionaries were Revs. R. J. Dodds and Joseph Beattie. Mr. David Metheny went out as a medical missionary five years later. Many faithful missionaries have served in this field, some of whom laid down their lives. Twelve mountain village schools and fourteen Sabbath Schools are now counted in this district. Extensive medical work is also done here. The present working force is ten missionaries from the home church besides the native workers. The native church has now a membership of 193.

The work was started at **Mersine** by Dr. David Metheny in 1882. This station was the center of great disturbances during the World War. It has before and since been the scene of famine, pestilence and massacre. Thousands of refugees crowded into the city for shelter. The missionaries remained at their post, ministering relief and teaching Christ to the people. Some of our finest missionaries sacrificed their lives in this field. Work was done for many years in other stations in the Levant, including Tarsus, Adana and Suadea.

The work on the Island of Cyprus began in 1887. Rev. J. R. W. Stevenson was the first missionary. This is a promising mission field. Work is established in two centers. One center is Larnaca and the other is Nicosia. At Larnaca is a well estab-

lished academy for boys, with more than 200 students. This school has a wide influence on the island. Evangelistic and Sabbath School work is also carried on. Nicosia is a center for medical work. A school for girls was started here in 1923. Eleven American missionaries are now representing the Church in Cyprus.

China

Missionary work was started in China in 1895. The first missionaries sent out were Rev. A. I. Robb and Rev. Elmer McBurney and their wives. The chief center is Tak Hing Chau in South China. This was one of the great strongholds of idolatry. Here evangelistic, medical, educational and industrial work is extensively carried on. There is a school for boys, one for girls, one for women and one for training young men for the ministry. Two other important stations are located at Do Sing and Lo Ting. The work in China has far-reaching influence. The Church has grown to a membership of about 700 and is making progress toward self-support. The Church in America has now more than twenty representatives in China. Some others have returned home because of ill health. Some who have finished their labors have fallen asleep.

NATIONAL REFORM

The Reformed Presbyterian Church has sought to carry the message of Christ's supremacy to the nations. Our Constitution of civil government does not acknowledge Christ the King. The great task, then, is to secure an amendment to the Constitution that will recognize Christ. To this end the National Reform Association was organized in 1863. Covenanters were the prime movers in this organization. It is composed of a great body of Christian citizens who are in sympathy with its ideals. It stands for the maintenance of the existing Christian features in our government, for needed reforms, and for the nation's subjection to Christ. This Association has exerted a wide influence in national affairs. Many of its leading spirits still are members of this Church.

The Witness Committee is an organization within the Church. Its work is to disseminate the distinctive truths for which this Church stands. It distributes vast quantities of literature. It has a lecturer giving his time to colleges, presenting to students the social Gospel.

WORLD PEACE

The Covenanter Church stands for peace. She believes that world peace will come only when the world accepts the Prince of Peace. Her members resort to arms only in defense of righteousness. In Scotland they fought against tyranny and for Christian freedom. In the Revolutionary War they fought for national independence. In the Civil War they fought for the deliverance of the slaves. In the great World War they fought to save the world from military despotism. But Covenanters love peace and long for the time when the peace of Christ shall prevail.

PUBLICATIONS

The following publications were edited by Covenanters, but not as official organs of the Church:

The Evangelical Witness, The Albany Quarterly, The Christian Statesman, Our Banner, The College Cabinet, The Monthly Advocate, The Guiding Star, The Reformed Presbyterian Standard, The Hebrew Messenger, The Christian Nation, The Herald and Mission News and America's Great Decision.

The Christian Nation began publication in 1884, with John W. Pritchard as editor and publisher. This is a weekly publication which is still serving the Church.

The Herald of Mission News, now published as Olive Trees, is a monthly magazine controlled by the Board of Foreign Missions. It began in 1887 with Rev. R. M. Sommerville as editor.

THE FORWARD MOVEMENT

The Synod of 1919 drew up a program for a Forward Movement. This contemplated advances along all lines of Christian work. A general secretary was placed in charge. This Movement has emphasized the deepening of the spiritual life, the guiding of young people into their life work and the acceptance of the principles of Christian Stewardship. The Budget System of finance has been in operation since 1920. The average yearly contributions to the Church's work for the past five years have been $49.37 per member.

A CONSTRUCTIVE PROGRAM

The Church in America has an annual Synod, eleven presbyteries and ninety-seven congregations. Foreign mission work is carried on in four countries. Forty-six missionaries are serving abroad, or one for every 161 members at home. Mission work is carried on in the home land among three nationalities. Twenty-one persons are so employed. Evangelism, education and reform are also prominent in the Covenanter program. The great aim and purpose is to honor Christ in the conversion of men, the evangelization of society and the Christianization of nations.

A FORWARD GLANCE

The Church of the Covenant confesses to many failures in the past. Her record at best is that of an institution laden with imperfections. But she is not ashamed of her martyr dead, nor of the unchanging truths for which they died. Above all else she is not ashamed of the Christ who has been her inspiration through the ages. The brand of truth flung out from generation to generation burns on. Divinely-kindled fires can never die.

Only God knows what experiences the Church will meet in the future. But His covenant people, be they many or few, propose to continue their testimony as faithful stewards of the truth. "The battle is Jehovah's." The power and the victory are His. It is "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

DIRECTORY OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA.

Officers of Synod—

Moderator—Rev. R. C. Reed, 204 Langley St., Pittsburgh, Pennsylvania.

Clerk—Rev. D. C. Mathews, New Alexandria, Pennsylvania.
Assistant Clerk—Rev. T. C. McKnight, New Concord, Ohio.
Stated Clerk—Mr. J. S. Tibby, 209 Ninth St., Pittsburgh, Pennsylvania.

Treasurers of Synod's Funds—

James S. Tibby, 209 Ninth St., Pittsburgh, Pennsylvania. Synod's Board of Trustees, Bible Society and Budget.
Joseph M. Steele, 219 North Broad St., Philadelphia, Penna. Foreign Mission, Jewish Mission and Church Erection Boards.
Mrs. Agnes E. Steele, 129 East End Ave., Pittsburgh, Penna. Reformed Presbyterian Woman's Association.

Secretary of Forward Movement and Young People's Work—

D. H. Elliott D. D., 1101 West Tenth Ave., Topeka, Kansas.

Superintendent of Witness Work—

W. J. Coleman, D. D., Glenshaw, Pennsylvania, R. D. 2.

Synod's Singing Evangelist—

Mr. R. A. M. Steele, 129 East End Ave., Pittsburgh, Penna.

Superintendent of Southern Mission—

Rev. R. J. McIsaac, Knox Academy, Selma, Alabama.

Superintendent of Indian Mission—

W. W. Carithers, D. D., Verona, Pennsylvania, R. D. Leechburgh Road.
Rev. Paul D. White, in charge, Apache, Oklahoma.

In Charge of Jewish Mission—

Misses Annie and Elizabeth Forsyth, 800 South Fifth St., Philadelphia, Pennsylvania.

Chairmen of Permanent Committees—

Witness—W. J. Coleman, D. D., Glenshaw, Penna., R D. 2.
Temperance—Rev. Paul Coleman, 4202 Adams St., Kansas City, Kansas.
International Relations—R. H. Martin, D. D., 3228 Sixth Avenue, Beaver Falls, Pennsylvania.
Sabbath Schools—Rev. J. G. McElhinney, 1295 South Ogden Street, Denver, Colorado.
Evangelistic Work—Rev. E. K. Patton, Winchester, Kansas.
Bible Reading—Rev. O. F. Thompson, Blanchard, Iowa.
Co-ordinating—D. H. Elliott, D. D., 1101 West Tenth Ave., Topeka, Kansas.

Synod's Board of Trustees— **Term Expires**

Wm. J. Ward, Robt. M. Young, J. W. Anderson ----------1927
J. H. McBurney, J. S. Tibby, Thomas H. Boyd ----------1928
Oliver Wylie, William Blair, John M. Allen ----------1929
Secretary and Treasurer, J. S. Tibby, 209 Ninth Street, Pittsburgh, Pennsylvania.
Stated meetings in Treasurer's office on the second Thursday of February, May, August and November.

Foreign Mission Board— **Term Expires**

F. M. Foster, Ph. D., J. C. McFeeters, D. D., F. M. Wilson, D. D,, R. J. Bole, S. R. Boggs----------1927
Walter McCarroll, D. D., S. E. Greer, D. D., Rev. F. L. Stewart, Joseph M. Steele, W. J. Beatty ----------1928
M. M. Pearce, D. D., T. M. Slater, D. D., Rev. J W. F. Carlisle, Rev. R. A. Blair, Evan W. Jones, A. J. Harding ----------1929
Corresponding Secretary, F. M. Wilson, D. D., 2410 N. Marshall Street, Philadelphia, Pennsylvania.

Board of Home Missions— **Term Expires**

Rev. E. L. McKnight, Rev. R. A. Blair, J. S. Tibby, T. H. Martin ----------1927
J. C. Slater, D. D., Rev. S. G. Conner, Rev. J. B. Willson, Rev. W. M. Doig, Rev. A. J. Khouri ----------1928
R. C. Wylie, LL. D., W. J. Coleman, D. D., Rev. R. C. Reed, A. C. Coulter, William Blair ----------1929
President, Rev. E. L. McKnight, 3 Allemac Ave., Bellevue Branch, Pittsburgh, Pennsylvania.
Stated meetings 209 Ninth St., Pittsburgh, on the third Monday in June, September, November, January, March and May.

Jewish Mission Board— **Term Expires**

Daniel Adams, J. R. McMullan, Mrs. M. S. Metheny, John Crozier ----------1927
S. E. Greer, D. D., Rev. F. L. Stewart, Mrs. Jos. M. Steele, Ellsworth Jackson, Miss Sarah Archer----------1928
F. M. Wilson, D. D., R. W. Duncan, Ph. D., Susan Wiggins, M. D., John Calderwood, Mrs. J. C. Graham-1929
Secretary, Susan Wiggins, M. D.

Board of Church Erection— **Term Expires**

Walter McCarroll, D. D., S. E. Greer, D.D., S. R. Boggs ----------1927
T. M. Slater, D. D., Rev. F. L. Stewart, R. J. Bole, Joseph M. Steele ----------1928
F. M. Foster, Ph. D., F. M. Wilson, D. D., Evan W. Jones ----------1929
Secretary, S. E. Greer, D. D., 206 S. 43d Street, Philadelphia, Pennsylvania.

Board of Control— **Term Expires**

O. L. Samson, A. F. Reid ----------1927
Rev. D. B. Martin, Thomas Hensleigh ----------1928

J. P. Baird, David Cummings ---------- 1929
Rev. H. G. Patterson, S. O. Carson ---------- 1930
Secretary, Rev. H. G. Patterson, Morning Sun, Iowa.
Annual meeting second Tuesday of October.

Board of Superintendents of Theological Seminary— **Term Expires**

F. M. Wilson, D. D., F. M. Foster, Ph. D., D. C. Mathews, D. D., John W. Anderson ---------- 1927
Rev. J. B. Willson, Rev. R. C. Reed, Rev. Robert Park, Knox M. Young ---------- 1928
W. J. Coleman, D. D., M. M. Pearce, D. D., Rev. E.L. McKnight, T. S. Trumbull ---------- 1929
Secretary, Rev. J. B. Willson 810 South Ave., Wilkinsburgh, Pennsylvania.
Annual meeting 9:00 a. m. first Tuesday of May.

Board of Corporators of Geneva College— **Term Expires**

Members chosen by Synod—
James S. Tibby ---------- 1927
Robt. A. M. Steele ---------- 1928
D. H. Elliott, D. D. ---------- 1929

Members chosen by Corporators—
A. Kilpatrick, D. D., R. C. Wylie, LL. D., T. H. Boyd, T. S. Trumbull ---------- 1927
J. R. Wylie, D. D., J. H. McBurney ---------- 1928
G. M. Robb, D. D., F. M. Wilson, D. D., Rev. J. G. Reed, J. D. McAnlis ---------- 1929

Members appointed by Presbyteries—
Pittsburgh, R. J. G. McKnight, D. D. ---------- 1927
New York, W. J. McKnight, D. D. ---------- 1927
Colorado, Rev. Charles T. Carson ---------- 1927
Central Canada, Rev. F. E. Allen ---------- 1927
Ohio, Rev. T. C. McKnight ---------- 1927
Pacific Coast, Rev. W. A. Aikin ---------- 1927
Philadelphia, S. E. Greer, D. D. ---------- 1928
Rochester, Rev. J. M. Rutherford ---------- 1928
Iowa, Rev. D. B. Martin ---------- 1929
Illinois, J. M. Coleman, D. D. ---------- 1929
Kansas, Rev. E. K. Patton ---------- 1929
G. M. Robb, D. D., Secretary, 405 East Second St., Bloomington, Indiana.

Board of Trustees of Geneva College— **Term Expires**

T. M. Slater, D. D., D. H. Elliott, D. D., D. C. Mathews, D. D,, Rev. R. A. Blair, Rev. J. G. Reed, J. M. Blackwood, M. D., W. J. Sterrett, M. D., Dean H. L. Smith, Joseph M, Steele, J. H. McBurney, J. Walker Wilson, R. M. Young, Miss Mary McKnight, Mrs. J. S. Tibby, Mrs. Marie L. Stormont ---------- 1927

Alumni **Business Men**

Edwin F. Wendt, George A. Baldwin ---------- 1927
Charles Z. Bell, D. D., Atty. Charles R. May ---------- 1928
S. C. Milligan M. D., Eugene S. Hoopes ---------- 1929

Witness Committee— **Term Expires**

Rev. Robert Park, Rev. J. Boyd Tweed, J. H. McBurney, J. S. Tibby ---------- 1927
R. J. G. McKnight D. D., J. C. Slater, D. D., D. C. Mathews, D. D., Rev. J. B. Willson, T. H. Martin---- 1928
W. J. Coleman, D. D., Rev. E. L. McKnight, Oliver Wylie ---------- 1929
W. J. Coleman, D. D., Chairman, Glenshaw, Pa. R. D. 2.

Reformed Presbyterian Woman's Association—

President, Mrs. W. J. Coleman, Glenshaw, Pa., R. D. 2.
Corresponding Secretary, Mrs. Geo. A. McKee, 2430 Perrysville Ave., Pittsburgh, Pennsylvania.
Treasurer, Mrs. Agnes E. Steele, 129 East End Ave., Pittsburgh, Pennsylvania.

FORM OF BEQUEST

I do give and bequeath to the Board of Trustees of the Synod of the Reformed Presbyterian Church of North America

----------dollars to be credited to endowment (or current account, according to wish of donor) of the following schemes:

Real Estate

I do give and devise and bequeath to the Board of Trustees of the Synod of the Reformed Presbyterian Church of North America its successors and assigns forever, all that certain piece

of land situate in----------

----------the proceeds from the same to be devoted to the endowment (or current account, according to the wish of the donor) of the following schemes:

ROSTER OF PRESBYTERIES.

Central Canada

Moderator ---------- F. E. Allen
Clerk ---------- S. R. McKelvey
Supplies ---------- H. G. McConaughy

Congregation	Minister or Correspondents	Address
Delburne	Robert Waddell, Cor.	Delburne, Alta., Canada
Lake Reno	H. G. McConaughy	Glenwood, Minnesota
Regina	A. W. Edgar, Cor.	2313 Montague Street
Winnipeg	S. R. McKelvey, Cor.	391 Burnell Street
	F. E. Allen	Winona Lake, Indiana

Colorado

Moderator ---------- J. G. McElhinney
Clerk ---------- J. B. Gilmore

Denver	J. G. McElhinney	1295 S. Ogden Street
Greeley	W. S. Wylie, Cor.	1541 11th Ave.
La Junta	J. B. Gilmore	814 Carson Ave.
	H. B. McMillan	Greeley, Colorado
	A. I. Robb	Van Nuys, California
	Chas. T. Carson	Sterling, Kansas

Illinois

Moderator ---------- W. G. Robb
Clerk ---------- M. K. Carson
Supplies ---------- G. M. Robb

Bethel	M. K. Carson	411 N. Vine St., Sparta
Bloomington	G. M. Robb	405 E. Second St.
Oakdale	J. M. Wylie	Oakdale, Ill.
Old Bethel	W. G. Robb	Houston, Ill.
Princeton	J. C Mitchel, S. S.	Princeton, Ind.
Selma	S. F. Kingston	319 Selma Ave.
	J. M. Coleman	Sparta, Ill.
	G. A. Edgar	Winona Lake, Ind.
	J. K. Robb	203 31st St. Beaver Falls, Pa.
	W. M. Robb	Lo Ting, South China

Iowa

Moderator ---------- H. G. Patterson
Clerk ---------- D. Bruce Martin
Supplies ---------- H. G. Patterson

Chicago	P. J. McDonald	6552 University Ave.
Hopkinton	T. J. Joseph, Cor.	Hopkinton
Morning Sun	H. G. Patterson	Morning Sun
Rehoboth	J. B. Dodds, Cor.	Wyman
Sharon	D. Bruce Martin	Morning Sun, R. D.
Vernon	E. I. Dewey, Cor.	Mukwonago, Wis.
Washington	O. L. Samson, Cor.	Washington, R. D. 4
	J. S. McGaw	Denver, Colorado
	W. C. Allen	Cherokee, Iowa

Kansas

Moderator ---------- J. C. Mitchel
Clerk ---------- Paul Coleman
Supplies ---------- D. H. Elliott

Congregation	Minister or Correspondents	Address
Beulah	E. G. Russell	Superior, Nebraska
Cache Creek	Paul D. White, S. S.	Apache, Oklahoma
Clarinda	M. S. McMillan	Clarinda, Iowa, R. D. 3
Denison	W. O. Ferguson	Denison, Kansas
Eskridge	Robt. M. Buck, Cor.	Eskridge, Kansas
Hebron	J. R. W. Stevenson	Idana, Kansas
Kansas City	Paul Coleman	4202 Adams St., Kansas City, Kansas
Long Branch	O. F. Thompson	Blanchard, Iowa
Olathe	M. R. Jameson	Olathe, Kansas
Quinter	E. S. Graham, Cor.	Quinter, Kansas
Stafford	R. Boyd Wallace, Cor.	Stafford, Kansas
Sterling	G. R. Steele	Sterling, Kansas
Superior	E. G. Russell	Superior, Nebraska
Topeka	D. R. Taggart	922 Clay Street
Winchester	E. K. Patton	Winchester, Kansas
Irving Pl. Mis.	Under Stafford Ses.	
Mineola Mission	Under Topeka Ses.	
	W. W. Carithers	Varona, Pa., R. D., Leechburg, Rd.
	C. E. Caskey	Nicosia, Cyprus
	J. W. Dill	Sterling, Kansas
	D. H. Elliott	1101 W 10th Av,Topeka
	Isaiah Faris	1112 W 8th St., Topeka
	G. R. McBurney	Sterling, Kansas
	A. J. McFarland	Latakia, Syria
	E. C. Mitchell	Tak Hing, South China
	J. C. Mitchel	Princeton, Indiana
	R. C. Adams	Sterling, Kansas

New York

Moderator ---------- A. M. Thompson
Clerk ---------- J. H. Pritchard
Supplies ---------- F. M. Foster

Barnesville	W. J. Curry, Cor.	Barnesville, N. B.
Barnet	A. W. Smith	Groton, Vermont
First Boston	W. J. McKnight	200 Willow Ave,. West Sommerville, Mass.
Second Boston	F. M. Foster	59 Pinckney Street
Bovina	A. M. Thompson	Bovina Center
Cambridge	Geo. S. Coleman	31 Fayette Street
Coldenham	D. Bruce Elsey	Walden, N. Y.
Cornwallis	Thomas McFall	Somerset, Nova Scotia
Montclair	T. M. Slater	90 Midland Ave.
Newburg	J. W. F. Carlisle	284 Liberty Street
2nd New York	Walter McCarroll	1438 Shakespeare Ave.
3rd New York	F. M. Foster	111 East 177th Street

New York—(Continued)

Congregation	Minister or Correspondents	Address
Walton	Boyd A. White	Walton, N. Y.
White Lake	J. H. Pritchard	White Lake, N. Y.
	J. A. Kempf	Tak Hing, South China

Ohio

Moderator ---------- E. M. Elsey
Clerk ---------- J. C. Mathews
Supplies ---------- D. B. Russell

Belle Center	W. J. Sanderson	Belle Center
Bellfontaine	H. G. Foster	Bellefontaine
Cincinnati	E. M. Elsey	3665 Vine Street
Hetherton	A. A. Logan, Cor.	Johanesberg, Mich.
Johnathans Cr.	T. C. McKnight	New Concord
New Concord	T. C McKnight	New Concord
Ray	R. O. Logan, Cor.	Ray, Indiana
Southfield	J. C. Mathews	Birmingham, Mich.
United Miami	W. J. Sanderson	Belle Center
Utica	D. B. Russell	Utica
	W. S. Fulton	Belle Center
	R. Hargrave	Huntsville, Chio
	R. S. McElhinney	Denver, Colorado
	R. W. Piper	5424 Walnut St., Pitts.
	T. C. Sproull	619 N. Euclid St., Pitts.

Pacific Coast

Moderator Pro-Tem ---------- W. A. Aikin
Clerk and Supplies ---------- W. A. Aikin

Fresno	John G. Dodds, Cor.	Rt. B. Box 39C, Fresno
Hemet	W. A. Aikin	Hemet, California
Los Angeles	J. D. Edgar	5615 Irvington Place
Portland	Edw. McBurney, Cor.	783½ Williams Ave.
Santa Ana	Samuel Edgar	818 So. Flower St.
Seattle	David Calderwood	1276 East 69th St.
	Frank D. Frazer	1206 Haight Ave., Portland
	Geo. N. Greer	720 E. 3rd Street, Santa Ana
	J. S. Thompson	Hemet, California

Philadelphia

Moderator ---------- F. M. Wilson
Clerk ---------- S. E. Greer

1st Philadelphia	Samuel E. Greer	206 South 43rd Street
2nd Philadelphia	Frank L. Stewart	225 North 17th Street
3rd Philadelphia	Findley M. Wilson	2410 North Marshall St.
Orlando	W. J. McBurney	Orlando, Florida

Pittsburgh

Moderator ----------J. G. Reed
Clerk ----------J. B. Willson
Supplies ----------J. G. Reed

Congregation	Minister or Correspondents	Address
Allegheny	E. L. McKnight	3 Allemac Ave., Bellevue Branch, Pittsb'gh
Bear Run-Mhng	John K. Gault	Rossiter, Pa.
Beaver Falls	J. Boyd Tweed	Darl'tn Rd, Beavr Falls
Brookland	R. A. Blair, S. S.	Parnassus, Pa.
Cen. Allegheny	R. C. Reed	204 Langley, St., Pitts.
College Hill	R. W. Redpath	3216 5th Av., Beaver Falls
Connellsville	J. M. Johnston	832 Morrell Avenue
East End	J. C. Calderwood	Collins, Av., Pittsburgh
Geneva	J. C. Slater	415 31st St., Beaver Falls
Little Beaver	J. G. Reed	New Galilee, Pa.
Mercer	W. T. K. Thompson	240 South Erie Street
Millers Run	Wm. M. Doig	McDonald, Pa., R. D. 3
New Alexandria	D. C. Mathews	New Alexandria, Pa.
New Castle	E. A. Crooks	605 Oak Street
N. Union	John Crowe, Cor.	Renfrew, Pa.
Parnassus	R. A. Blair	Parnassus, Pa.
Pittsburgh	T. H. Boyd, Cor.	Frick Annex, Pittsbr'h
Rehoboth	J. T. Mitchell	Mosgrove, Pa. GALLEY 49
Slippery Rock	Paul D. McCracken	Rose Point, Pa.
Syrian	A. J. Khouri	729 Savan'h Ave., Wilkinsburg
Union	A. Kilpatrick	Valencia
Wilkinsburg	J. B. Willson	810 South Avenue
Youngstown	Mrs. C. S. Storier	1059 Parkwood Ave.
	Robert Clarke	3207 Col., Ave. Beaver Falls
	John Coleman	2915 Col., Ave. Beaver Falls
	W. J. Coleman	Glenshaw, Pa., R. D.2
	S. G. Conner	McDonald, Pa., R. D. 4
	S. J. Crowe	116 Garfield Ave., New Castle
	J. F. Crozier	Rochester Mills, Pa.
	C. A. Dodds	126 Annabel St., Pitts.
	A. A. Johnston	419 Pearl St., Wooster, Ohio
	J. S. Martin	3110 5th Ave, Beaver Falls
	R. H. Martin	3228 6th Ave., Beaver Falls
	W. C. McClurkin	310 Lafay'te Av., Pitts.
	T. A. McElwain	Rose Point, Pa.
	J. C. McFeeters	Parnassus, Pa.

Pittsburgh—(Continued)

Congregation	Minister or Correspondents	Address
	R. J. McIsaac	Selma, Alabama
	R. J. G. McKnight	1311 Singer Pl., Wilkinsburg
	Robert Park	315 32d St. Beav'r Falls
	M. M. Pearce	Geneva College, Beaver Falls
	J. L. Pinkerton	Waupauca, Wis.
	F. F. Reade	849 Parkwood Ave., Youngstown, Ohio
	B. M. Sharpe	209 9th St., Pittsburgh
	J. S. Stewart	709 N Mercer St. New Castle
	J. R. Wylie	3231 4th Av., Beaver Falls
	R. C. Wylie	119 W. McIntyre Av., Pittsburgh

Rochester

Moderator ---------- J. R. Latimer
Clerk and Supplies ---------- J. M. Rutherford

Almonte	J. M. Rutherford	Almonte, Ontario
Lisbon	Albert A. Robson, Cor.	Lisbon, N. Y.
Lochiel	J. R. Latimer	Glen Sanfield, Ontario
Syracuse	A. A. Wylie	116 E. Lafayette St.
York	W. M. McNeel	York, N. Y.
	William McFarland	222 W. Lafayette St., Syracuse

Levant Mission

Latakia	Khalil Awad	Latakia, Syria
	Hanna Besna	Latakia, Syria
	Mikhail Lattoof	Alexandretta

China Mission

Chue Hon Shang	Tak Hing, South China
Chung On Tai	Lo Ting, South China

STATISTICS OF CENTRAL CANADA PRESBYTERY FOR YEAR ENDING MARCH 31, 1926

CONGREGATIONS	Elders	Deacons	On Roll 1925	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1926	Absent 10 Months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enrol't	Y. P. S. Membership	Tithers	Parsonage	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Totals
No. Cong. 4																														
Delburne	2	2	17	--	--	--	--	--	--	--	--	--	--	--	--	--	17	--	8	--	42	--	10	No	$ --	$ --	$ --	$ 65	$ 26	$ 91
Lake Reno	3	2	53	--	--	--	--	--	3	3	--	--	3	--	1	4	54	3	30	2	32	--	1	Yes	--	5	800	230	181	1216
Regina	2	4	22	--	--	--	--	--	--	--	--	--	--	--	--	--	22	4	18	--	--	--	--	No	--	--	265	100	65	430
Winnipeg	2	4	28	3	--	--	1	--	1	5	--	--	--	2	--	2	25	1	28	3	75	--	11	No	--	--	1000	103	475	1578
Totals	9	12	120	3	--	--	1	--	4	8	--	--	3	2	1	6	118	8	84	5	149	--	22	1	$ --	$ 5	$ 2065	$ 498	$ 747	$ 3315

No. Congs. 3 STATISTICS OF COLORADO PRESBYTERY FOR YEAR ENDING MAR. 31, 1926

Denver	7	6	71	4	--	--	--	--	1	5	2	--	4	--	--	6	72	--	16	--	125	15	25	No	$ 8	$ --	$ 2600	$ 1460	$ 1600	$ 5668
Greeley	7	6	155	10	--	--	3	--	3	16	1	3	1	1	--	6	145	8	--	‡4	116	46	120	No	40	130	2000	1600	1196	4966
La Junta	2	4	52	2	1	--	4	--	--	7	--	--	--	--	--	--	45	6	4	1	49	8	10	No	4	--	1600	600	587	2791
Total	16	16	278	16	1	--	7	--	4	28	3	3	5	1	--	12	262	14	20	5	290	69	155		$ 52	$ 130	$ 6200	$ 3660	$ 3383	$13425

‡One of this number adult

STATISTICS OF ILLINOIS PRESBYTERY FOR YEAR ENDING MARCH 31, 1926

CONGREGATIONS	Elders	Deacons	On Roll 1925	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1926	Absent 10 Months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enrol't	Y. P. S. Membership	Tithers	Parsonage	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Totals
No. Cong. 6																														
Bethel	5	3	73	--	--	--	2	--	2	4	--	1	--	--	--	1	70	22	9	*2	110	24	42	Yes	$ 50	$ ----	$ 1320	$ 1000	$ 1430	$ 3800
Bloomington	7	7	115	3	1	--	--	--	3	7	3	--	3	--	--	6	114	8	34	3	125	34	85	No	50	20	1800	1500	1887	5257
Oakdale	9	5	162	6	1	--	2	--	2	11	8	--	--	--	--	8	159	7	32	5	145	30	60	Yes†	8	17	†1500	1200	1285	4010
Old Bethel	5	4	71	--	--	--	--	--	--	--	2	--	4	1	--	7	78	8	11	----	78	31	78	Yes	50	11	‡1038	825	751	2675
Princeton	3	4	47	4	1	--	--	--	1	6	1	--	--	--	--	1	42	5	6	----	32	11	----	Yes	4	------	455	480	266	1205
Selma	7	7	116	--	--	2	3	2	--	7	--	14	--	--	--	14	123	----	7	3	156	36	5	No	------	------	292	234	108	634
Totals	36	30	584	13	3	2	7	2	8	35	14	15	7	1	--	37	586	50	99	13	646	166	270	4	$ 162	$ 48	$ 6405	$ 5239	$ 5727	$17581

*1 adult baptised, † Pastor pays rent. ‡ For 9 months, including parsonage.

No. of Cong. 7 STATISTICS OF IOWA PRESBYTERY FOR YEAR ENDING MARCH 31, 1926

Chicago	6	5	44	--	1	1	--	--	--	2	--	--	2	1	--	3	45	3	----	1	129	----	----	No	$ 16	$ ----	$ 2224	$ 310	$ 1077	$ 3627
Hopkinton	3	3	70	1	--	--	--	--	--	1	2	--	--	--	1	3	72	9	20	1	43	10	30	Yes	----	27	1060	711	637	2435
Morning Sun	7	5	134	--	--	--	--	--	3	3	1	--	6	--	--	7	138	17	10	----	70	20	----	Yes	50	------	1700	889	1097	3736
Rehoboth	3	1	28	--	--	--	--	--	--	--	--	--	--	--	--	1	29	3	1	----	15	----	----	Yes	12	------	519	249	235	1015
Sharon	5	5	192	6	--	--	--	--	2	8	8	1	--	--	--	9	193	15	57	5	190	40	40	Yes	42	283	2000	1591	1927	5843
Vernon	2	----	19	1	--	--	--	--	--	1	--	--	--	--	--	----	18	----	----	----	----	----	1	No	------	------	120	175	20	315
Washington	2	2	20	4	4	--	--	1	1	10	--	--	--	--	--	----	10	3	2	----	8	----	7	No	5	------	245	130	89	469
Totals	28	21	507	12	5	1	--	1	6	25	12	1	8	1	1	23	505	50	90	7	455	70	78	4	$ 125	$ 310	$ 7868	$ 4055	$ 5082	$17440

STATISTICS OF KANSAS PRESBYTERY FOR YEAR ENDING MARCH 31, 1926

CONGREGATIONS	Elders	Deacons	On Roll 1925	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1926	Absent 10 Months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enroll't	Y. P. S. Membership	Tithers	Parsonage	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Total
No. Cong. 16 Mission Stations 2																														
Beulah	3	4	80		1					1				1		1	80	6	29	3	112	15		Yes	$ 13	$	$ 1000	$ 653	$ 645	$ 2311
Billings	2		‡114	7		1				8						6	6	1		1			3	No			85	106	19	210
Cache Creek	5	4	135						1	1				4		4	138		61	4	50		7	Yes				325	108	433
Clarinda	5	5	140	2	2	1			2	7	4		2			6	139	19	33	3	144	38		Yes	51	34	2000	2728	571	5384
Denison	4	5	107		1				3	4							103	11	46	4	125	18	25	Yes	18	2	1400	900	542	2862
Eskridge	5	5	82	8	2				4	14							68	15		3	35	25		Yes			898	286	468	1652
Hebron	5	4	112	7	1				1	9	2					2	105	2	23	2	128	30		No	19		* 1000	726	1086	2831
Kansas City	4	3	77		1	5			1	7	2		1	1		4	74	14	13		81	17	22	No	9	62	2000	1030	1282	4383
Long Branch	7	5	93	4			13		2	19			2			2	76	4	25		90	25	40	Yes	73	13	1250	958	378	2672
Olathe	5	4	100		1				5	6	2	5		1		8	102	6	7	1	105	27	67	Yes	19	136	1500	898	1036	3589
Quinter	4	5	120	1						1							119	4	64	5	170	45	70	No			694	795	697	2186
Stafford	5	3	57		2		3		1	6	8					8	59	10	11		53	10	15	Yes			375	250	1023	1648
Sterling	7	8	‡193								2		10			12	205	30	2	2	162	55	50	Yes	50	263	1800	2153	1356	5622
Superior	3	3	70	1						1	9	1		1		11	80	16	12	†1	48	12	25	No	15		1250	373	1000	2638
Topeka	4	6	91	4	1	1				6			6			6	91	8	12		76	27	50	Yes	1		1850	950	2235	5036
Winchester	11	7	220								3		7	1		11	231	34	37	2	159	32	58	Yes	211		1850	2850	2089	7000
Irving Pl. Mission																														
Mineola Mission																														
Totals	79	71	1691	34	12	8	16		20	90	32	6	28	9		81	1676	180	375	31	1538	376	432	11	$ 479	$ 510	$18952	$15981	$14535	$50457

‡ Mistake last year

† And 2 adults

* 10 months.

STATISTICS OF NEW YORK PRESBYTERY FOR YEAR ENDING MARCH 31, 1926

CONGREGATIONS	Elders	Deacons	On Roll 1925	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1926	Absent 10 Months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enroll't	Y. P. S. Membership	Tithers	Parsonage	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Total
No. Cong. 13 Mission Stations 1																									$	$	$	$	$	$
Barnesville (M. S.)	1	4	12														12													
Barnet	4	3	58						3	3	1		1			2	57	5	14		60	25	15	Yes			788	62	653	1503
First Boston	3	2	68	1			5		2	8		2				2	62	2	19	2	50		20	No			2000	100	540	2640
Second Boston	3	2	32														32		4		25		10	No	10	200	1800	111	600	2721
Bovina	4	5	51				3		1	4	6			1		7	54	4	8		66	19	18	Yes	14		1200	400	448	2062
Cambridge	4	5	65														65		20	3	65	10	25	No	12		1740	400	840	2992
Coldenham	4	2	42	1			3			4	1			1		2	40	7	8		25	25	25	Yes	10	4	1000	289	702	2005
Cornwallis	2		38		1		1			2							36										600	200		800
Montclair	2	3	34														34	8	12	2	45	18	4	No			1200	519	970	2689
First Newburgh	3	3	99		1	3				4	3	5				8	103				90	30		No	166		2000	991	2100	5237
Second New York	7	6	164		2		16		4	22	1	11				12	154	16	21		190	25		No	50	50	4000	4199	7241	15540
Third New York	7	8	81				4		2	6		3	1	2		6	81		12	1	85	25		No	35		3500	651	5597	9783
Walton	5	7	103	1					5	6	4				1	5	102	17	23	3	110	24	50	No	35	19	1680	1350	1073	4157
White Lake	3	2	37						1	1							36	8	8		56	16	19	No			800	300	263	1363
Totals	52	52	884	3	4	3	32		18	60	16	21	2	4	1	44	868	67	149	11	867	217	186	3	$ 332	$ 273	$22308	$ 9572	$21027	$53512

STATISTICS OF OHIO PRESBYTERY FOR YEAR ENDING MARCH 31, 1926

CONGREGATIONS No. Cong. 10 Incl. 1 Mis. Station	Elders	Deacons	On Roll 1925	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1926	Absent 10 Months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enrol't	Y. P. S. Membership	Tithers	Parsonage	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Totals
Belle Center	3	3	28	--	--	--	--	--	2	2	1	--	--	--	--	1	27	3	1	--	25	6	12	Yes	$ --	$ --	600	287	$ 386	$ 1273
Bellefountaine	3	4	50	--	--	--	2	--	4	6	--	--	1	1	--	2	46	9	4	--	113	18	--	No	--	--	800	56	673	1529
Cedarville M. S.	--	(t)1	17	--	4	--	--	--	1	5	--	--	--	--	--	--	10	--	--	--	--	--	4	No	13	--	40	110	--	163
Cincinnati	3	3	52	--	1	--	--	--	2	3	--	2	1	1	--	4	53	10	--	--	100	13	--	Yes	--	--	2267	278	703	3248
Hetherton	4	5	42	2	2	1	--	--	--	5	--	--	--	--	--	--	37	3	15	3	--	20	--	No	10	--	379	138	267	794
Jonathan's Creek	2	1	32	--	--	--	--	--	--	--	--	--	--	--	--	--	32	--	6	--	35	--	--	--	13	21	800	464	215	1513
New Concord	3	3	63	--	--	--	--	--	3	3	--	--	4	1	--	5	65	7	8	1	48	18	38	No	52	12	1100	575	935	2674
Ray	1	1	14	--	--	--	--	--	--	--	--	--	--	--	--	--	14	--	--	--	14	--	2	No	2	--	110	100	49	261
Southfield	4	7	62	--	--	--	--	--	2	2	2	--	2	1	--	5	65	8	16	3	58	38	--	No	41	74	1800	700	124	2739
United Miami	5	5	70	5	2	--	--	--	4	11	3	--	--	--	--	3	62	8	20	1	80	31	20	Yes	--	--	1200	450	390	2040
Utica	3	(t)4	50	--	--	--	--	--	1	1	--	--	--	--	--	--	49	5	5	--	30	--	--	No	--	--	1100	88	287	1475
Totals	31	37	480	7	9	1	2	--	19	38	6	2	8	4	--	20	460	53	75	8	503	144	76	3	$ 131	$ 107	$10196	$ 3246	$ 4029	$17709

STATISTICS OF PACIFIC COAST PREBYTERY FOR YEAR ENDING MARCH 13, 1926

Fresno	3	1	17	3	1	--	--	--	1	5	--	--	--	--	--	--	12	2	--	--	7	5	8	--	$ 5	$ --	$ 23	$ 55	$ 82	$ 165
Hemet	3	3	35	--	--	--	--	--	--	--	2	--	--	--	1	3	38	7	14	3	38	12	20	--	8	13	741	201	192	1155
Los Angeles	5	5	124	2	--	5	--	--	3	10	2	1	12	3	--	18	132	3	1	2	198	42	82	--	23	--	2500	1850	2630	7003
Portland	2	3	17	1	1	--	--	--	1	3	--	--	--	--	--	--	14	3	--	--	75	8	10	--	150	--	505	175	411	1241
Santa Ana	5	5	90	--	--	--	14	--	3	17	3	--	23	1	--	27	100	4	--	2	107	25	40	--	54	60	†1100	1500	1931	4645

STATISTICS OF OHIO MUNICIPALITIES FOR FISCAL YEAR ENDING MARCH 31, 1934

STATISTICS OF PUBLIC SCHOOL LIBRARIES FOR YEAR ENDING MARCH 31, 1934

STATISTICS OF PITTSBURGH PRESBYTERY FOR YEAR ENDING MARCH 31, 1926

CONGREGATIONS	Elders	Deacons	On Roll 1925	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1926	Absent 10 Months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enroll't	Y. P. S. Membership	Tithers	Parsonage	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Total
No. Cong. 23																														
Allegheny	7	9	75	--	1	--	--	--	1	2	--	--	--	1	--	1	74	5	14	----	80	*58	40	No	$ 36	$.--	$†1427	$ 954	$ 3616	$ 6033
Bear Run-Mahoning	2	----	31	1	--	--	--	--	1	2	--	--	--	--	14	2	33	5	----	----	18	----	10	Yes	----	----	690	145	463	1298
Beaver Falls	6	9	126	3	--	4	--	--	--	7	6	--	--	--	--	6	125	7	47	2	165	42	46	Yes	34	7	1575	1300	4068	6984
Brookland	2	----	14	--	--	--	--	--	--	--	--	--	--	--	--	--	14	3	5	1	----	--	--	No	----	----	250	----	8	258
Central Allegheny	3	----	75	--	4	--	2	--	1	7	1	3	3	--	--	7	75	4	10	2	200	20	50	No	20	60	2200	950	1944	5174
College Hill	7	6	204	--	4	2	1	--	3	10	2	3	3	4	--	12	206	11	36	¶13	241	43	126	No	----	**2537	2400	**3452	‖15366	23755
Connellsville	4	9	⁒52	--	--	--	--	⁒1	--	1	--	--	--	--	--	1	51	4	21	4	88	16	28	No	----	----	1800	501	411	2712
East End	5	5	66	--	1	--	1	--	1	3	--	--	1	--	--	1	64	4	5	5	100	25	15	No	98	----	2200	458	2952	5708
Geneva	5	7	101	--	1	--	--	--	2	3	1	--	5	--	--	6	104	11	36	4	220	30	45	Yes	131	9	1800	1845	2227	6012
Little Beaver	3	7	52	--	--	--	--	--	1	1	--	--	--	--	--	--	51	7	20	---	40	----	15	Yes	21	----	1200	249	381	1851
Mercer	4	4	60	--	--	--	--	4	1	5	--	--	--	--	--	--	55	3	10	2	39	----	27	No	21	----	1300	500	380	2201
Millers Run	2	----	34	--	1	--	--	--	1	2	--	--	--	--	--	--	32	1	----	----	63	----	23	No	----	----	1500	332	5309	7141

* Juniors and Intermediates. † Supplies. ‡ 4 were not reported in membership in 1925.
⁒ Roll was 52 in 1925, but given as 51 for 1925 in 1926 report. ¶ Adult 1. ‖ $11,548 new building fund.
** $2262.50 back of this amount R. M. Downie bequest.

STATISTICS OF PITTSBURGH PRESBYTERY FOR YEAR ENDING MAR. 31, 1926 (Continued)

CONGREGATIONS	Elders	Deacons or Trustees	On Roll 1925	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. by Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1926	Absent 10 months	Baptised, not Profs.	Baptisms	Sabbath School Enrol't	Y. P. S. Membership	Tithers	Parsonages	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Total
New Alexandria	4	6	106	2	1				1	4		1				1	103	15	18	(5)3	100	25	30	Yes	24	30	1725	1650	530	3959
New Castle	8	7	142	2	1				2	5	12	1		1	1	15	152	4	32	2	200	40	65	Yes		25	2300	1310	1512	6147
North Union	(1)3		33							2							31	4	7		30	19	8	No			336	100	40	476
Parnassus	6	5	57			1			1	2							55	9	14	1	150	24	50	Yes			1800	1105	3343	6248
Pittsburgh	5	6	†164	2	6	8			4	20		1	1	1		3	¶147				160	42	70	No	95	186	2266	5261	6526	14334
Rehoboth	3	4	34											1		1	35						10	Yes			700	150	117	967
Slippery Rock	4	3	45														45	4	12		82	18	‡15	Yes			915	246	296	1457
Syrian	(2)2		(3)32		3					3	2			2		4	33				25	15		No			700	50		750
Union	2	1	34						1	1	1					1	34	7	6	1	50		12	No	7	12	400	300	166	885
Wilkinsburg	4	6	132		3				3	6			5		1	6	132	4	34	3	223	80	48	Yes	43	94	2461	4163	5229	11990
Youngstown	2	3	41	2			3			5		1				1	37	2	10		69		⁂8		9	6	1300	110	20	1445
Pine Creek (Disorg)			3														3													
Totals	93	97	1713	12	26	15	7	5	24	91	25	10	19	9	6	67	1691	114	337	43	2343	497	741	10	$ 539	$ 2966	$33245	$25131	$55904	117785

(1) Data from Presbyterial Agent's report. (2) Reported 1925. (†) Report of 1926 reads: "No record, our roll 160."
(3) This year's report says it should have been 35 but total 1926 membership given proves 32 correct. (5) Adult 1.
¶ 1926 report reads: "No record, our roll 146." ‡ Reported 1925. ⁂ Reported 1925.

STATISTICS OF PHILADELPHIA PRESBYTERY FOR YEAR ENDING MARCH 31, 1926

CONGREGATIONS	Elders	Deacons	On Roll Last Year	DECREASE						INCREASE						MEMBERSHIP								CONTRIBUTIONS					
				To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	Prof. Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	On Roll This Year	Absent 10 Months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enroll't	Y. P. S. Membership	Tithers	Parsonage	Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Total
No. Cong. 4																													
First Church	5	6	144						6	6		1		6	2	9	147	15	23		85	26	45		$	$ 74	$ 3000	$ 1952	$ 2913	$ 7939
Second Church	4	*7	141						2	2		1	6			7	146	2	27	3	95	33	78		71		2800	1815	5890	10576
Third Church	5	6	155		2				3	5	1	4				5	155		30	3	125	20	86		187	30	3000	5686	6220	15123
Orlando	4	4	62	8						8		1				1	55	8	8		95	22	20			400	1200	650	1338	3588
Totals	18	23	502	8	2				11	21	1	7	6	6	2	22	503	25	88	6	400	101	229		$ 258	$ 504	$10000	$10103	$16361	$37226

*Trustees, not Deacons.

STATISTICS OF ROCHESTER PRESBYTERY FOR YEAR ENDING MAR. 31, 1926

No. Congs. 5

Almonte	5	4	66	1						1							65	4	23	2	61	19	65	Yes	$ 30	$ 4	$ 1100	$ 366	$ 816	$ 2316
Lisbon	3	2	21														21	3			10		1	No			335	100	35	470
Lochiel	2	3	22														22	3		1	19		6	Yes	50		327	250	100	727
Syracuse	5	3	56	1					2	3	1					1	54	3	21	1	125	39	40	No	35		2200	1547	2274	6056
York	5	4	61		2		2		3	7							54	5		3	50		25	Yes			*746	265	375	1386
Total	20	16	226	2	2		2		5	11	1					1	216	18	44	7	265	58	137	3	$ 115	$ 4	$ 4708	$ 2528	$ 3600	$10955

* Pastor part time and supplies

STATISTCS OF MISSION FIELDS ABROAD

STATIONS	MISSIONARIES						NATIVES				CONGREGATIONS						MEMB'IP			SCHOOLS			HOSPIT'S			Total Church Contribution
	Ministers	Wives	Medical	Teachers	Nurses	Bible Women	Ordained	Licensed	Bible Women	Teachers	Number Organized	Number Settled Pastors	Elders	Deacons	Baptisms	Sabbath School Attendance	On Roll	Increase	Decrease	Boarding	Day	Enrollment	Bed	In Patients	Out Patients	
Canton	--	1	1	--	--	1	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	$ --
Latakia	1	3	2	1	1	--	2	--	1	21	1	1	3	2	19	506	242	15	8	2	14	517	15	124	4703	721
Mersina	--	--	--	--	--	1	--	--	1	--	--	--	--	--	--	25	15	2	--	--	--	--	--	--	--	No Rep
Larnaca	--	1	--	3	--	--	--	1	--	--	--	--	--	--	2	120	34	1	--	1	--	‡147	--	--	--	No Rep
Nicosia	1	2	1	3	--	--	--	1	--	--	--	--	--	--	3	90	38	15	1	1	--	146	--	--	6000	150
Tak Hing	5	5	1	6	1	--	1	1	1	--	1	*1	3	3	1	130	202	1	†240	2	2	190	40	--	--	790
Lo Ting	--	1	1	2	--	--	1	3	1	5	1	*1	2	2	8	200	300	8	24	1	1	125	40	313	5811	835
Totals	7	13	6	15	2	2	4	6	4	35	3	3	8	7	33	1066	871	42	273	7	17	1025	--	--	--	$ 2496

* Stated Supply. † Purging Roll. ‡ Day and Boarding Combined.

SUMMARY

PRESBYTERIES	Congregations	Ministers	Elders	Deacons or Trustees	On Roll 1925	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. by Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1926	Absent 10 months	Baptised, not Profs.	Baptisms	Sabbath School Enrol't	Y. P. S. Membership	Tithers	Parsonages	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Total
Central Canada	4	2	9	12	120	3	---	---	1	---	4	8	---	---	3	2	1	6	118	8	84	5	149	---	22	1	$ ---	$ 5	$ 2065	$ 498	$ 747	$ 3315
Colorado	3	5	16	16	278	16	1	---	7	---	4	28	3	3	5	1	---	12	262	14	20	5	290	69	155	---	52	130	6200	3660	3383	13425
Illinois	6	9	36	30	584	13	3	2	7	2	8	35	14	15	7	1	---	37	586	50	99	13	646	166	270	4	162	48	6405	5239	5727	17581
Iowa	7	5	28	21	507	12	5	1	---	1	6	25	12	1	8	1	1	23	505	50	90	7	455	70	78	4	125	310	7868	4055	5082	17440
Kansas	16	21	79	71	1691	34	12	8	16	---	20	90	32	6	28	9	---	81	1676	180	375	31	1538	376	432	11	479	510	18952	15981	14535	50457
New York	13	14	52	52	884	3	4	3	32	---	18	60	16	21	2	4	1	44	868	67	149	11	867	217	186	3	332	273	22308	9572	21027	53512
Ohio	10	11	31	37	480	7	9	1	2	---	19	38	6	2	8	4	---	20	460	53	75	8	503	144	76	3	131	107	10196	3246	4029	17709
Pacific Coast	6	8	25	22	388	6	4	5	14	---	9	38	7	1	35	12	1	56	406	33	31	11	625	128	205	---	240	85	7869	5206	8842	22242
Philadelphia	4	4	18	23	502	8	2	---	---	---	11	21	1	7	6	6	2	22	503	25	88	6	400	101	229	---	258	504	10000	10103	16361	37226
Pittsburgh	23	41	93	97	1713	12	26	15	7	5	24	91	25	10	19	9	6	67	1691	114	337	43	2343	497	741	10	539	2966	33245	25131	55904	117785
Rochester	5	5	20	16	226	2	2	---	2	---	5	11	1	---	---	---	---	1	216	18	44	7	265	58	137	3	115	4	4708	2528	3600	10955
Foreign Missions	3	5	8	7	1105	---	---	---	---	---	---	273	---	---	---	---	---	42	871	---	---	---	---	---	---	---	---	---	---	---	---	2496
Totals	100	130	415	404	8478	116	68	35	88	8	128	718	117	66	121	49	12	411	8162	612	1392	147	8081	1826	2531	39	$ 2433	$ 4942	129816	$85219	139237	364143

DIRECTORY AND STATISTICS OF THE WOMEN'S SYNODICAL MISSIONARY SOCIETY FOR THE YEAR ENDING MARCH 31st, 1926.

Officers of the Synodical.

President—Mrs. T. H. Acheson, Geneva College, Beaver Falls, Pennsylvania.

Vice-Presidents—
- California—Mrs. Oswald Morrow, Hemet.
- Colorado—Mrs. Matilda McClellan, Greeley.
- Illinois—Mrs. R. S. Carson, Oakdale.
- Iowa—Mrs. Margaret Willson, Morning Sun.
- Kansas—Mrs. W. O. Ferguson, Denison.
- New York—Mrs. Walter McCarroll, 1438 Shakespeare Ave., New York City.
- Ohio—Miss Mary Henning, New Concord.
- Philadelphia—Mrs. F. L. Stewart, 225 N. 17th St.
- Pittsburgh—Mrs. M. L. Watson, 5424 Walnut St.

Recording Secretary—Mrs. J. Clifford Mathews, 516 Pierce St., Birmingham, Michigan.

Corresponding Secretary—Mrs. D. C. Mathews, New Alexandria, Pennsylvania.

Treasurer—Mrs. Jas. A. Carson, 1248 S. St. Bernard St. West Philadelphia, Pennsylvania.

Department Secretaries—
- Foreign Missions—Mrs. F. M. Wilson, 2410 N. Marshall St., Philadelphia, Pennsylvania.
- Home Missions—Mrs. J. Ren Lee, 222 W. Grant St., Clarinda, Iowa
- Literature—Mrs. George Calderwood, Lexington, Mass.
- Temperance—Mrs. J. R. W. Stevenson, Idana, Kansas.
- Thank Offering—Mrs. J. W. Dill, Sterling, Kansas.
- Standard of Efficiency—Mrs. J. G. Reed, New Galilee, Pa.
- Young Women's—Mrs. G. M. Robb, Bloomington, Ind.
- Junior Work—Mrs. T. C. Weir, Winchester, Kansas.
- Plan of Work—Mrs. D. H. Elliott, 1110 West 10th Ave., Topeka, Kansas.

Magazine Editors—
- Mrs. F. L. Stewart, 225 No. 17th St., Philadelphia, Penna.
- Mrs. R. W. Wallace, Fourth Ave., Beaver Falls, Penna.

Presidents of Societies.

Separate Societies—
- Almonte—Mrs. J. M. Rutherford, Box 23, Almonte, Ontario, Canada.
- Walton—Miss M. Frances Shaw, 89 Griswold St., Walton, New York.
- Winnipeg—Mrs. F. E. Allen, 745 Beverly St., Winnipeg. Man.
- York—Mrs. Agnes Copeland, Piffard, New York.

Colorado Presbyterial—

Denver—Miss Pearl Allen, 622 S. Pearl St., Denver, Colo.
Greeley—Mrs. Chas. T. Carson, 1426 12th Ave., Greeley, Colorado.
LaJunta—Mrs. J. B. Gilmore, 814 Carson Ave., La Junta, Colorado.
Junior Supt.—Miss Margaret Atchison, 864 S. Sherman St., Denver, Colorado.

Illinois Presbyterial—

Bloomington—Mrs. Henry Russell, Bloomington, Ind.
Oakdale—Mrs. Lena Carson, Oakdale, Ill.
Old Bethel—Mrs. W. G. Robb, Houston, Ill.
Princeton—Mrs. Wm. Brim, E. State St., Princeton, Ind.
Selma—Mrs. Elvira Skinner, Knox Academy, Selma, Ala.
Sparta—Mrs. M. K. Carson, 411 Vine St., Sparta, Ill.
Junior Supt.—Oakdale Y., Eleanor Auld, Oakdale, Ill.

Iowa Presbyterial—

Chicago—Mrs. J. C. McCandless, 1722 E. 76th St., Chicago.
Hopkinton—Mrs. F. B. Tibbetts, Hopkinton, Iowa.
Morning Sun—Mrs. Martha Todd, Morning Sun, Iowa.
Rehoboth—Mrs. J. K. Dunn, Wyman, Iowa.
Sharon—Miss Anna McClurkin, Morning Sun, Iowa.

Kansas Presbyterial—

Beulah—Mrs. Jessie Mearns, Bostwick, Nebraska.
Blanchard—Mrs. O. F. Thompson, Blanchard, Iowa.
Clarinda—Mrs. Rose Whitehill, Clarinda, Iowa.
Denison—Mrs. W. O. Ferguson, Denison, Kansas.
Eskridge—Mrs. Tillie Buck, Eskridge, Kansas.
Hebron—Mrs. J. R. W. Stevenson, Idana, Kansas.
Kansas City—Mrs. Paul Coleman, 4212 Adams St., Kansas City, Kansas.
Olathe—Mrs. M. R. Jameson, Olathe, Kansas.
Quinter—Mrs. May Graham, Box 72, Quinter, Kansas.
Stafford—Mrs. Lenora Beard, Box 33, Stafford, Kansas.
Sterling—Mrs. Bessie Fullerton, Sterling, Kansas.
Superior—Mrs. A. W. Gilchrist, R. R. 1, Superior, Nebraska.
Topeka—Mrs. F. L. McClelland 1212 Throop St., Topeka, Kansas.
Winchester—Mrs. Jennie Stewart, Winchester, Kansas.

New York Presbyterial—

Barnet—Mrs. Milligan McLam, Groton, Vermont.
Bovina—Mrs. John Thomson, Bovina Center, New York.
Cambridge—Mrs. Esther Calderwood, Lexington, Mass.
Coldenham—Mrs. Grace Arnott, 44 Lutheran St., Newburgh, New York.
Montclair—Mrs. Ethel McAllister, 47 Christopher St., Montclair, New Jersey.
First Newburgh—Mrs. George Debois, Debois St., Newburgh, New York.

2nd New York—Mrs. Walter McCarroll, 1438 Shakespeare Ave. New York City.
3rd New York—Miss E. Irwin, 2615 Jerome Ave., Bronx, New York.
Syracuse—Mrs. W. J. R. McFarland, 114 E. Colvin St., Syracuse, New York.
Junior Supt.—Mrs. Ethel Gibson 16 Centre St., Cambridge, Mass.

Ohio Presbyterial—

Belle Center—Mrs. Sanderson, Belle Center, Ohio.
Bellefontaine—Mrs. H. G. Foster, 301 Madriver St., Bellefontaine, Ohio.
Cincinnati—Mrs. E. M. Elsey, 3665 Vine St., Cincinnati, O.
Hetherton,—Mrs. Sam Hagadon, Johanesberg, Mich.
Jonathan's Creek—Mary B. Thompson, White Cottage, Ohio.
New Concord—Mrs. T. C. McKnight, New Concord, Ohio.
Southfield—Mrs. J. M. Henning, 317 Ridgedale, Birmingham, Mich.
United Miami—Mrs. Sanderson, Bellle Center, Ohio.
Utica—Mrs. David Russell, Utica, Ohio.

Pacific Coast Presbyterial—

Hemet—Mrs. Mabel McCloy, Hemet, Calif.
Los Angeles—Mrs. J. R. McNeil, 400 North Ave., Los Angeles, Calif.
Santa Ana—Mrs. Ada Thompson, 1129 Orange Ave., Santa Ana, Calif.

Philadelphia Presbyterial—

First Philadelphia—Mrs. J. H. Limerich, Jr., 4809 Trinity Place, Philadelphia.
Second Philadelphia—Miss Jane Peoples, 871 N. 20th St., Philadelphia.
Third Philadelphia—Mrs. F. M. Wilson, 2410 N. Marshall St., Philadelphia.
Orlando—Mrs. J. D. McKnight, Mt. Vernon Ave., Orlando, Florida.

Pittsburgh Presbyterial—

Allegheny—Mrs. W. J. Coleman, Glenshaw, Pa., R. D. No. 2.
Bear Run—Mrs. J. K. Gault, Rossiter, Pennsylvania.
Beaver Falls—Mrs. Robt. Feuchel, Patterson Heights, Beaver Falls, Pennsylvania.
Central Allegheny—Mrs. M. L. Watson, 5424 Walnut St.
Faith Mission and Aid—John E. Henzel, Geyer and Somerset Streets.
College Hill—Mrs. R. W. Redpath, 3216 5th Ave., Beaver Falls, Pennsylvania.
Connellsville—Mrs. S. E. Fornwalt, Star Route, Connellsv'le
East End—Mrs. R. A. M. Steele, 129 East End Ave., Pittsburgh, Pennsylvania.
Geneva—Mrs. Robt. Park, 315 32nd St., Beaver Falls, Pa.

Little Beaver—Mrs. C. A. Forsythe, R. D. 1, New Galilee, Pennsylvania.
Mahoning—Mrs. Ana Pollock, R. D. 2, Marion Center,
Millers Run—Mrs. W. M. Doig, R. D. 3, McDonald. Penna.
New Alexandria—Mrs. D. C. Mathews, New Alexandria, Pa.
New Castle—Mrs. J. S. Riley, New Wilmington Rd. No. 3, New Castle, Pennsylvania.
Parnassus—Mrs. Margaret S. Alter, 775 Freeport Road, New Kensington.
Pittsburgh—Mrs. T. H. Boyd, 5464 Wilkins Ave., Pittsburgh, Pennsylvania.
Slippery Rock—Miss Pearl Kennedy, Rose Point, Penna.
Union and Pine Creek—Mrs. W. H. Smith, Valencia, Penna.
Wilkinsburgh—Miss Jane Boyd, 1206 Center St., Wilkinsburg, Pennsylvania.
Youngstown—Mrs. C. S. Storier, 1058 Parkwood Ave., Youngstown.

Y. W. M. Socities.

Young Women's Missionary Societies.

College Hill—Miss Lulu McKinney, 3306 5th Ave., Beaver Falls, Pennsylvania.
Jean Barr China of Pittsburgh—Miss Stella Rall, Basin and Wesler Sts., Pittsburgh, Pennsylvania.
Wilkinsburg—Miss Rhoda M. Beatty, 310 West St., Wilkinsburg.

Junior Societies

Junior Supt.—Mrs. R. W. Wallace, 3405 4th Ave., Beaver Falls, Pennsylvania.
College Hill—Miss Lillie Redpath, 3216 5th Ave., Beaver Falls, Pennsylvania.
College Hill Intermediate—Mrs. J. B. Dodds, 3223 5th Ave., Beaver Falls, Pennsylvania.
Connellsville—Mrs. J. M. Johnston, Connellsville, Penna.
Geneva—Miss Maud Slater, College Hill, Beaver Falls, Pa.
Little Beaver—Mrs. J. G. Reed, New Galilee, Pennsylvania.
New Alexandria—Miss Martha C. Beattie, New Alexandria, Pennsylvania.
Wilkinsburg—Miss Mildred Henderson, 808 Hucheson Ave.
Youngstown—Mrs. Lloyd Redmond, Youngstown, Ohio.

STATISTICS OF THE SOCIETIES.

Separate Societies.

SOCIETIES	Membership	Honorary and Associate	Olive Trees Taken	Value Goods Sent	Thankoffering	Total Contributions	Standing
Almonte	15		11	$	$ 31	$ 59	
Walton	30	6	16	35	38	143	
Winnipeg	22		3	25		75	
York	18		9	25		73	
	85	6	39	$ 85	$ 69	$ 350	

Colorado Presbytery.

Denver	32	8	12	$	$ 35	$ 265	82
Greeley	50	3	12	30	77	181	
LaJunta	16		8		41	97	
	98	11	32	$ 30	$ 153	$ 543	

Illinois Presbytery.

Bloomington	42	7	14	$ 10	$ 45	$ 364	89
Oakdale	28		13	60	32	141	
Old Bethel	14	12	11		11	77	77
Princeton	11		6		35	49	
Selma	26	4	2	10	13	45	
Sparta	16	17	10	75	30	98	83
Oakdale Y	32					75	
	169	40	56	$155	$ 166	$ 869	

Iowa Presbytery.

Chicago	16	2	5	$ 75	$ 79	$ 198	
Hopkinton	26			11	60	98	41
Morning Sun	30	5	17	50	117	266	82
Rehoboth	7				50	98	
Sharon	21	3	17	82	22	170	67
	100	10	39	$218	$ 328	$ 830	

Kansas Presbytery.

SOCIETIES	Membership	Honorary and Associate	Olive Trees Taken	Value Goods Sent	Thankoffering	Total Contributions	Standing
Beulah	15		8	$ 38	$	$ 99	87
Blanchard	25		12	44	35	174	92
Clarinda	29		27	30	86	327	85
Denison	22	2	9	12	27	130	84
Eskridge	18	1	11	17	16	114	72
Hebron	29	5	22	7	30	188	95
Kansas City	18	10	10	46	73	137	79
Olathe	40	5	14	43	19	61	
Quinter	36	3	11	20	100	258	82
Stafford	12	3			22	46	85
Sterling	50	3	35	137	125	236	90
Superior	17	3	4		23	107	86
Topeka	28		14	50	44	289	92
Winchester	46	6	20	240	97	323	91
	385	41	197	$684	$ 697	$2489	

New York Presbytery.

Barnet	24	26	3	$ 10	$ 11	$ 59	
Bovina	23	12	7	30	25	111	
Cambridge	22	20	6	40	162	382	67
Coldenham	22	2	12	35	100	170	
Montclair	10	1	5	75	65	112	
First Newburgh	25	22	27		50	150	
Second New York	46		36		288	772	82
Third New York	17		15		161	232	
Syracuse	29		12	67	50	124	95
	218	183	123	$257	$ 912	$2112	

Ohio Presbytery.

Belle Center	15	2	3	$ 5	$ 32	$ 62	35
Bellefontaine	18	1	3	66	10	54	
Cincinnati	13			70	104	95	
Hetherton	16	1	3		3	27	
Jonathans Creek	19			30	53	71	
New Concord	30			85	47	91	58
Southfield	28	3			115	279	79
United Miami	21		7	80	43	109	90
Utica	18		8	22	17	102	
	178	7	24	$358	$ 424	$ 890	

Pacific Coast Presbytery.

SOCIETIES	Membership	Honorary and Associate	Olive Trees Taken	Value Goods Sent	Thankoffering	Total Contributions	Standing
Hemet	12	1	8	$	$	$	
Los Angeles	56	26			93	661	97
Santa Ana	33	3			69	139	87
	101	30	8	$	$ 162	$ 800	

Philadelphia Presbytery.

First Philadelphia	26	16	15	$	$ 136	$ 260	
Second Philadelphia	28		25		200	284	68
Third Philadelphia	62	22			855	1318	97
Orlando	27	11	9	23	41	102	92
	143	49	49	$ 23	$1232	$1964	

Pittsburgh Presbytery.

Allegheny	20	5		$ 25	$ 105	$ 517	
Bear Run	16	2	3	25	23	135	
Beaver Falls	26	1	7	20	127	205	
Central Allegheny	29	6	18		180	485	
Faith Mission & Aid	31	15	4		30	198	
College Hill	28	1	22	13	133	447	
Connellsville	28		11	40	50	118	
East End	13		12		82	1041	
Geneva	15	4	18	12	50	248	
Little Beaver	19	7	6	25	74	208	
Mahoning	9	2	4		30	42	
Millers Run	6	6	8	25	49	154	
New Alexandria	28	8	11	100	110	209	
New Castle	41	4	8		135	358	
Parnassus	31	3	17	65	176	473	
Pittsburgh	44		34	75	382	981	
Slippery Rock	33	9	6	8	25	364	
Union & Pine Cr.	15	3	8	12	50	114	
Wilkinsburg	24	5	30		278	564	
Youngstown	16		3	35	35	123	
	472	81	230	$480	$2125	$6984	
College Hill Y	32	6		$ 10	$ 74	$ 340	
Jean Barr Ch Club Y	26				31	74	
Wilkinsburg Y	40	1			144	428	
	98	7		$ 10	$ 249	$ 842	

Pittsburgh Juniors.

SOCIETIES	Membership	Honorary and Associate	Olive Trees Taken	Value Goods Sent	Thankoffering	Total Contributions	Standing
College Hill Jr.	14			$	$ 1	$ 7	
College Hill Inter	15				5	16	
Connellsville	15				2	11	
Geneva	8				5	12	
Little Beaver	14					1	
New Alexandria	8				30	30	
Wilkinsburgh	30				15	24	
Youngstown	7						
Bear Run					15	10	
	111			$	$ 58	$ 111	

SUMMARY STATISTICS—WOMEN'S SYNODICAL MISSIONARY SOCIETY

For Year Ending March 31, 1926

PRESBYTERIALS AND SOCIETIES	Number of Societies	Membership	Honorary Members	Associate Members	Average Attendance	Work and Social Meetings	Copies Olive Trees	Uniform Programs	Mission Study	Missionary Review	Indian Mission	Southern Mission	Jewish Mission	China Mission	Levant Mission	Aged People's Home	Presbyterial Contingent	Synodical Contingent	Church Budget	Other Contributions	Local Expenses	Thankoffering	Totals	Valuation Boxes Sent
Colorado	3	98	2	9	36	14	32	3	3	----	$ ----	$ ----	$ ----	$ ----	$ 100	$ 1	$ 5	$ 14	$ 190	$ 56	$ 64	$ 153	$ 543	$ 30
Illinois	6	137	31	9	64	27	56	5	5	4	----	12	----	----	34	10	11	14	184	340	154	156	774	145
Iowa	5	100	9	1	44	24	39	5	5	3	8	18	15	17	42	5	9	9	317	----	137	382	830	218
Kansas	14	385	31	10	193	132	197	13	14	9	16	15	5	653	319	51	70	31	335	429	393	695	2489	684
New York	9	218	74	9	89	34	123	9	6	3	----	49	10	----	150	183	43	15	40	218	310	912	2112	257
Ohio	9	178	2	5	98	60	24	7	4	4	----	15	76	35	80	52	16	20	68	300	276	423	891	358
Philadelphia	4	143	44	5	68	21	111	4	4	3	105	174	214	200	460	----	----	15	50	100	151	1282	1963	23
Pittsburgh	20	472	45	43	290	141	230	16	17	6	1102	173	110	205	609	558	59	41	312	565	1765	2432	7937	490
Southern California	3	101	26	2	40	24	8	3	3	1	----	25	60	42	66	31	3	21	325	18	10	162	835	----
Separate Societies	4	85	6	7	61	34	39	2	4	2	10	10	5	28	50	----	----	2	80	28	64	69	350	140
Totals	77	1917	270	100	983	511	859	67	65	34	$ 1241	$491	$495	1180	$ 1910	$891	$216	$182	$ 1901	$ 2054	$ 3324	$ 6666	$18674	$ 2345